

**PANDÆMONIUM,
OR THE
DEVIL'S CLOYSTER.**

Being a further Blow to
Modern Sadduceism,
Proving the Existence of
WITCHES and SPIRITS.

IN

A Discourse deduced from the Fall of the Angels, the Propagation of Satans Kingdom before the Flood: The Idolatry of the Ages after, greatly advancing Diabolical Confederacies.

With an Account of the Lives and Transactions of several Notorious Witches.

ALSO

A Collection of several Authentick Relations of Strange Apparitions of Dæmons and Spectres, and Fascinations of Witches, never before Printed.

By Richard Bovet Gent.

London, Printed for J. Waltbot, at the Black Lion in Chancery Lane, over against Lincolns Inn. 1684.

Title Page

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PANDÆMONIUM, OR THE DEVIL's CLOYSTER. Being a further Blow to Modern Sadduceism, Proving the Existence of WITCHES and SPIRITS. IN A Discourse deduced from the Fall of the Angels, the Propagation of Satans Kingdom before the Flood: The Idolatry of the Ages after, greatly advancing Diabolical Confederacies. With an Account of the Lives and Transactions of several Notorious Witches. ALSO A Collection of several Authentick Relations of Strange Apparitions of Dæmons and Spectres, and Fascinations of Witches, never before Printed. By Richard Bovet Gent. London, Printed for J. Walthoe, at the Black Lion in Chancery Lane, over against Lincolns Inn. 1684.

Dedication

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To the Reverend Doctor Henry More, D. D. and c. Sir, THAT a Stranger should assume the Presumption to inscribe your Name to so unpolisht a Discourse, may very well affect the most Considerate of Mankind with some sort of Admiration, and pull on me a just reprehension: But if such please only to recollect with what irrefragable Reason you have opposed, and vanquish't the Legions

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of Atheistical, and disbelieving pretenders; who seem to be Incredulous of discourses of the Existence of Spirits, and their Attempts upon lapsed and degenerate Man; I say, if they but duly regard the mighty Triumphs of your Learned Pen upon this Subject, they will at least admit it to be some degree of common Prudence to List my self under the Banner of so Victorious a Chieftain. I have often, with great attention perused that passage in your Letter prefixed to Sadducismus Triumphatus, p. 14. Viz. Those that lay out their pains in committing to writing certain well-attested

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stories of Witches, and Apparitions, do real service to true Religion, and sound Philosophy, and the most effectual, and accommodate to the confounding of Infidelity, and Atheism, even in the Judgment of the Atheists themselves, who are as much afraid of the truth of these stories, as an Ape is of a Whip, and therefore force themselves with might and main to disbelieve

them, by reason of the dreadful consequence of them as to themselves. I thought my self obliged by an indispensable necessity to contribute all I could to the asserting the reality of Spiritual Existencies, and, by consequence, the advantages such subtle Agents have to surprize the unwary, and entrap the

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negligent Disbeliever in inextricable Snares: whilst they who shut their Eyes against the belief of Dæmons, are imperceptibly hurried by them upon the unavoidable præcipices of Sensuality, and Impenitence. Some, perhaps, may be Offended at the Method I have used in attributing to Priestcraft, so much of the Original, and Contagion of Diabolical Confederacy; but let them reflect on the stratagems of the Lapsed Angel, and it will without much difficulty appear; that the Worshipping that Abomination, either under the Figure of a Pagan Oracle or Deity, and the Adorations paid him under

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the notion of an Antichristian Divus; in Temples, and pompous Ceremonies; together with those Homages, Offices, and Oblations made him by his miscreant Haggs, and Confederates in their Nocturnal Cabals, and Night-Revels have one and the same tendency, and center in the same miserable, and irrevocable point at last. I have chosen upon this Argument, to make use of the Allegations of the Learned D. Brevent, who tho he had the advantages of being both an Eye, and Ear-witness of the detestable Idolatries of the Roman Church, by being so long in Italy amongst them, and having the opportunity,

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and satisfaction of free and frequent Converses with them yet modestly cites most of what he charges them withal, out of the Writings of their own acknowledg'd Authors; which have also quoted, that the Curious may refer to them. As for the Fictions of the Ancient Poets, I have as little inclination as any man to affix an extraordinary Credit to them but for what the most Authentick Writers of all Ages agree in, and determine, I am apt to believe a more than common deference ought to be paid to that. The Collection of Relations may by some be blame for being too short, many delighting

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themselves more with novelty of Story, then to ensure and pursue the drift of the design; to these I can only say, that being confined to such a Volume, there was not room for more, tho many might have been added, which perhaps may be the subject of another Volume; besides, I could not without detriment to the whole have omitted any thing contained in the first part, wherein I fear I have rather been too Concise: But for the veracity of the particulars in the Collection, tho in point of Respect, I have omitted the Names of some; yet they will be Attested by many worthy, and unprejudiced persons,

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whose Testimonies are sufficient to rescue them from the Attempts of the most violent detractors. However, if I must be Candid at, I have this farther encouragement, that I have not only ingaged in a good design, but have put my self under the umbrage of so great a Patron, that there can be no apprehensions of danger from the Attacks of the Modern Sadduces upon, Sir, Your Assured Humble Servant, R. B.

Book 1 - Chapter 1

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Pandæmonium, and c. CHAP. I. Creating of the Fall of the Angels, the Seduction of the Humane Race, and the general impieties before the flood of Noah. Since the defection of the Fallen Angels from the first rectitude, or state of sublime Happiness and Glory wherein they were placed by the Eternal Omnipotence; the indefatigable Enemy of Souls hath been restless in his Attempts to advance his own Infernal Dominion, and for the withdrawing Humane Souls from that glorious Felicity, from whence himself, and his Confederate Angels are for ever excluded. And to carry on this Diabolical design, no Fraud, nor Artifice hath been omitted, no Delusions, nor Suggestions neglected, no Temptations, nor Allurements

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spared, that might entrap, and enslave the ever-existing Souls of men; and bring them into an estate of Vassalage and Subjection to his Infernal Power. So great was the Rancour and Rage thus inflamed, and swole this ambitious Spirit upon his being secluded from a State of Unexpressible Glory, in enjoying the blessed Presence of the Eternal Light and Life of all things, and possessing one of the first Orders, and highest Ranks amongst the Blessed Angels; those Glorious Waiters in the Presence-

Chamber of the Heavenly Palace, and Ministers to the All-Sovereign Throne of God: that (though utterly defeated of his Ambitioned Empire amongst the Seraphims) he still retains his Thirst for Dominion, and endeavours to seduce and draw off the Subjects of the Almighty from their Allegiance to their Sovereign Creator. For though he changed the highest Heaven, for the lowest Hell, a Pallace of Eternal Happiness, for a Dungeon of Eternal Horror, yet he changed not his Dire and Diabolical Resolutions; but still fights against the Thunder of the Almighty, and though vanquished, still retains his Trayterous Principle and inclination to Rebel. And (though the Angels which keep

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their station in Heaven, were out of the reach of his Seductions, and there was no hope of a revolt amongst those Principalities, Powers, and Thrones;) yet had the lapsed Arch-Angel a Design (which he sets himself with all his Hellish Politics to manage) on the Lord of the new Created World. Him had the Almighty Wisdom formed after the Divine Image, and placed in the most pleasant Garden of Eden, which God himself planted for the Solace and Comfort of his new made Subject, under his Feet were all the sublunary Creatures put, and his Dominion had been Eternal; had he adhered to the Laws of his Sovereign Creator. To the Conquest therefore, and subduction of the Humane Race, doth the Treacherous Angel set himself, and makes that very Bait of Pride and Ambition, which had cost himself the loss of all his Glory and preheminance in the Eternal Mansions of Happiness; I say he makes that very Temptation the snare to Intrap our credulous first Parents, and to cast fallen Man into the disfavour of his Maker, and plunge him and his Posterity into a state of Misery and Impotence; and a possibility of sharing with the revolted Cherubims in all the Horrors of an Eternal Banishment from the happiness of Heaven.

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If we but consider the twinging anguish, and tormenting reflections the aspiring Prince of Darkness must needs suffer, to see himself divested of all that Majesty, Beauty, and Lustre, which sate on the Brow of one of the chiefest of the mighty Angels of Heaven; and condemned to an Eternal Banishment from all Happiness, to the dreadful Tortures of the Bottomless Pit: and on the other side reflecting on the excellent, noble, and happy state of the first Adam, newly created, and put into a Condition little lower than the Heavenly Angels, we may well suppose him to look with envy on the felicity of our first Parents; and being moved with all the Transports of a Diabolical Rage,

and implacable revenge; he sets himself, with all his Satanical Power, Craft, and Malice to spoil and blast the envied Greatness of Humane Race; and bring the Master-piece of the New-Creation into a state of equal misery with himself. The Crafty Tempter soon found the weak side of our first Parents, and cannot be supposed to be ignorant of the Divine Command touching the Tree of Knowledge; what more plausible Suggestion could there be, than the attainment of a resemblance to the Deity? Ye shall be

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wise as Gods; but this he breaks not to the Man, (whose stronger resolution might perhaps have resisted the Argument, and have discovered the Snare) but urgeth it to the Woman, whose desires and passions were more strong, and the apter to be prevailed upon, here therefore he makes his Assault, and obtained that fatal Victory from whence we may justly calculate all the Miseries, and Calamities for that sin inflicted on fallen and depraved Man. This was the Fons and Origo Malorum. The only Floodgate that let in upon the Sons of Adam, all the Impieties, with their fatal Consequences, under which, the world hath ever since groaned. Thus was the Apostate Angel, the cause of Adams Apostacy, who was deceived, as the learned Dr. Browne curiously notes upon this occasion. They were deceived by one another, and that in the greatest disadvantage of Delusion, the stronger by the weaker. Thus his superstructure was his Ruine, and the fertility of his sleep became the issue of Death unto him. Vulg. Errours, Cap. 2. The Tyrant of Hell having obtained this shameful Victory over our first Parents; resolves to prosecute it with all the restless attempts of a malicious Fiend

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Now were the trembling Pair banished the fragrant walks of Paradise, which of itself produced all the sweet comforts and reflections of life; and turned into an uncultivated World, to work for their Bread with the sweat of their Brows; their days were filled with Labour and Toyl, their nights were tedious and troublesome with anxious and perplexed thoughts. The Earth was cursed with Briars and Barrenness, not to be repaired without continual Labour, and the dire effects of hearkning to the first Temptation, hath entailed all the Curses on the wretched offspring of Man, under which, ever since they labour; and opened so large a Breach in the Fort of the Humane Soul, that the black Legions of Last and Hell have ever since had easy entrance into the yielding City of the batter'd Heart. That Fortress which was Originally erected by the Divine power, and wherein the Image of

the Eternal Wisdom was enthroned; betrayed by the subtilty of an Enemy without, and the negligence and Treachery of Guards within, hath now the black Standard of a Proud Insulting Conqueror, advanced on her Towers, whilst she is barbarously sackt, and rifled of all her Wealth and Ornaments by the Tyrants Insulting Troops.

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That Poison which (with the Temptation of the first Serpent) entered into the thoughts of deluded Eve, hath since so diffused its venomous tincture in the imaginations of her fascinated Offspring, that they dayly become more susceptible of base and sordid impressions; and are now ready to receive as much of the infernal drug, as the Emperick of Hell prescribes them. How soon this contagion shew'd itself, is apparent by the sacred story; their minds once stagger'd, fell from good to bad, from bad to worst of all; the Parents wrangle, and accuse one another; the serenity of a Peaceful Innocence had forsaken them; Passion broke loose, and shew'd its dire effects: the tainted issue have the malignity encreased on their putrid Bodies. The Son of Adam imbrues himself in the blood of his more righteous Brother, and that too at the Altar of God. Here visibly appeared the enmity of the infernal Spirit; for having now precipitated our wretched Sire from a state of pure innocence, he had instild into the heart of perverted Man an opposition to that Good from whence he was fallen, which shewed itself in its black and foulest Colour in that first barbarous Murther. Hence the pale Homicide (sentenc't

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by the supream Justice, and banisht his Native Country, wanders a Vagabond to the savage Mountains of an Accursed Land; there entailing the guilt and Sentence of his impious fact, on his loath'd Posterity. Nor did the malice of the implacable Enemy of Humane Race determine with the Tragick Butchery of the Righteous Abel, but still in the seed of Cain hath through all Ages propagated this bloody Enmity against all that bear the stamp and Image of the Primitive Righteousness; discovering a hateful averseness to the very resemblance of the first Innocence; which Inveteracy hath still increased with the depravity of Humane Nature, prone to oppugn whatsoever resists, corrects, or disallow's its Vitious, and debauched Practices: The seed of the Serpent still seeking the extinction of the Righteous Seed, by which they hope to establish a seared Tranquillity, free from the Checks and reflections of Conscience, and without the Awe and Terrours of the Divine Law. Notwithstanding the consideration of that Happy and Glorious Estate, from which the Father of Mankind was seduced, which

could not (in probability) but be remembered by the first Ages; considering

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how many Centuries their lives were stretched out, to inform their Posterity of the sad Consequences of their lapsed state; and notwithstanding the Cautions and Admonitions which (we have reason to believe) were left them by their exiled Fore-father: (the sense of which (one would have thought) would have made an impression on hearts of Adamant) notwithstanding the Propheying, and Preaching of Enoch; and other just men (whereof the Almighty Goodness hath preserved some in all Ages, to warn the Apostate world of the danger of their Impieties, and to be Gods Witnesses against an impenitent, and disbelieving Generation) yet still we find not but Satan got ground on his new Conquests, and still extended his Dominions. For we read that the wickedness of Man grew great upon the face of the Earth, Gen. 6. 5, 6. And it repented the Lord that he had made Man upon the Earth, and it grieved him to his Heart. What the particulars of those high Provocations against the Divine Majesty were, the Scripture is silent in, and that being all the Trace we have left of the Transactions before the Flood, (the footsteps of which are only to be found in the six first Chapters of the first Book of

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Moses) it would be audacious to particularize, but we may with lamentation conclude, that it proceeded from the fertility of that accursed Seed sown by the Devil in Paradise, who had now acquired such a power over the minds, and actions of men, that they were become his Vassals; and had forsaken the Fountain of Life, and given themselves up to the Commission of those foul enormities, that go not only to the borders, but into the Confines of Eternal Death. We have little reason to doubt, but that the Prince of Darkness (taking the advantage of the profound ignorance of the times before the Flood, which were at so vast a distance from the rising of the Son of Righteousness) instill'd and propagated at least all those Hellish Rudiments and Doctrines which tend to the denying the Power, if not, the being of the Eternal and True God; thereby insnaring them in those gross Impieties that drew on them the Universal Deluge, and laid the whole world at once under the overflowing Torrent of the Divine Wrath and Justice. We shall come in the next Chapter to treat of the more known Violations of the Divine Law, with which, by the Craft and Malice of the evil one, the sinful Race of Mankind

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were infested and polluted, after that severe and unparalleled'd destruction of the old World; and still held Captive in the Chains of his Diabolical Enchantments and Fascinations, notwithstanding the Dreadful and Terrible Judgments of the Almighty, poured on their Fore-Fathers for their dereliction of the True God, and falling into those dreadful Provocations against their most Gracious Creator. CHAP. II. The Idolatry of the first Ages after the Flood, the defection to Devil-Worship, a great step to Infernal Confederacies. NOTwithstanding this amazing Judgment of the Flood in the days of Noah, whereby the whole World was laid wast, and made a disinal Trophy of the Divine Vengeance; yet had not the many waters extinguished the fire of lust, and sin, which lay as it were raked up in Embers, ready to kindle with the first

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Temptation which presented. For the next thing we meet with in the sacred Story, is this very Noah (who was the only person amongst all mankind, with his Family) whom the Almighty miraculously saved from that Universal Deluge, and from whose Loins the succeeding Generations of Men were to be derived; we see this very Noah exposing his shame through intemperance with Wine: and his wicked Son Ham, the Father of Canaan (contrary to all the obligations of Humanity and Duty) uncovering the skirts of the Patriark; for which, he and his posterity after him were laid under a Curse to this day. Here we may with just lamentation take notice how soon the old Adversary makes his attempts, to try his power over the Souls of men, whereby he quickly found that the dreadful Judgment of the Universal Inundation, had not washed away that pollution which he had instilled into the hearts of our first Parents; but still they were as susceptible of his wicked Impressions, and as open to his Temptations as ever. And if we but take a view of the History, from the 9th Chap. of Genesis, it is very observable by what Wiles, and gradual snares he entraps the Race of Fallen Man, until he had brought

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them (at least) to equal, if not exceed the horrid provocations of the old World. The Father fell into shameful Intemperance, the Son degenerated into a savage Mockage, and impious deriding of his Fathers frailty, This Son was the Father of Canaan, from

whom descended Sidon, the Father of the Sidonians, who were some of the first Idolaters we find upon record, these with other perverted Generations, forsook their great Creator, and changed his Invisible Glory for the Images of brute Beasts, whose Altars they adorned with gay and golden Poms, with a vast number of Ceremonies, and Idolatrous Superstitions, worshipping the Devils themselves for Deities. For now the Arrogance of the Proud Infernal Angel had fixed his Seat by, and instead of the Seat of the Supreme Majesty, his Altars were advanced instead of the Altars of God; being worshipped by the Nations round about; and often placed their Idolatrous shrines within his Sanctuary, with their cursed things, and abominations, prophaning his holy Rites, and solemn Feasts; affronting the pure Light of the Holy Ordinances, with their dark and pestiferous Oracles. And it cannot be supposed difficult, that the Destroyer (having brought the Nations to bow to his Altars,

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and worship him for their God) should work them into those diabolical practices, and instruct them in those Hellish Arts, that might in some measure confirm them in an opinion of his Deity; such as were Divinations, Charms, Inchantments, converse with Spirits, with the dependant Arts, and black mysteries concomitant thereto. But this we shall refer more particularly to the next Chapter, whilst the consideration of the deplorable Idolatry, and gross ignorance of the first Ages after the Flod, shall take up our discourse in this. In the Holy Scripture we find Idols in the House of Laban, the Father-in-Law of Jacob, Gen. 31. 19. by which it is evident it was the practice of the Nations in that early time to devote themselves to false Gods; and how largely this abominable defection to Idolatry had spread over the most Ancient and Populous Eastern Kingdoms, appears by the best records of those times: many of which we find amongst the elder Poets, and Philosophers, which have been diligently searched by the learned of our times, and the sacred Scriptures give a large Account of the propagation of this Hellish Religion, not only amongst the Hebrews, but the Nations round about, from whose Devil-Temples

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the Israelites, took the Models of their Groves, forsaking the God of their Fathers, Abraham, Isaac, and Jacob: who had with a strong hand brought them out of Ægypt, and saved them with (great salvation) for the Image of an Ox that eateth grass; nay, there was not any Detestable Idol among the Heathens, though ever so bloody and Diabolical, which did not at some time or

other obtain for Deity amongst the hardned, and backhiding Jews. A list of which is excellently drawn up by the Pen of the Learned and Profound Mr. John Milton in his Paradise lost. For during the time of their Bondage in Ægypt, they were so besotted with a frantick zeal to those bestial Deities, Osiris, Isis, and Orus (whose Fanatick Priests with their Sorceries incited the misguided Inhabitants on the bank of Nile to seek their wandring Gods in those Brutish Forms) that with their borrow'd Gold they composed the figure of a Calf in Oreb, and paid an impious adoration to that molten God: The taint of this Pagan Superstition seized upon Aaron himself, (though afterward consecrated to the Sacred Priesthood) and the Divine Justice overtook their wandring Tribes, whose slaughtered Carkasses in the Wilderness, received the punishment of their Blasphemous Acclamation.

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Nor was the Holy Law given them on Mount Sinai, with such demonstrations of a Divine and Omnipotent power, of force sufficient to restrain the obdurate Israelites from their libidinous quest after strange Gods! but notwithstanding the sacred Oracles, and the visible and extraordinary appearance of the Eternal Holy One amongst them; they bowed down to Monstrous and detestable Abominations, such as Astarte the Goddess of the Phanicians, by them also named the Queen of Heaven, and figured with Crescent Horns, implying the Moon; by whose light, the Daughters of Sidon paid their nocturnal Adorations to their Silvan Deity. The Israelites in Canaan named her Astoreth, and built her Temple on Mount Zion, on that Hallow'd Mountain, rearing her Altar in emulation to the Sanctuary: where the Israelitish Virgins performed Heathenish Rites and chanted their wanton Songs at her offensive Shrine. To which alludes that passage in the Book of Job, in chap. 31. 26. to the 29th verse. If I beheld the Sun when it shined, or the Moon walking in brightness: And my heart hath been secretly inticed, or my mouth hath kissed my hand, this also were an iniquity to be punished by the Judge, for I should have denied the God that is whose. The Book of Job, (whether it

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be a Parable, or a History) is acknowledged by all Learned Men to be of very [word] Antiquity; and it appears by this cited Text, that in those times there was an Adoration paid to the Moon; and this was so long since esteemed Idolation and a provocation to the supream Deity. The monstrous and bloody Moloch, the tremendous Idol of the Ammonites; worshipt also in Rabba,

Argob, and Basan, as wide as the stream of Arnon, whose horrid temples were besmeared with the blood of Humane Sacrifice, whilst his loathsome court was washed with the Tears of besotted Parents; who caused their own children to pass the fire on his cruel Altars; whilst the loud noise of Drums and Cimbrels, stifled the hideous Cries of their burning Infants. This Savage Monster too had his grim Image high erected on the opprobrious Hill of Sion, when that effeminate Solomon, beguiled with the Charms of his lewd Idolatresses, brought him into an audacious Neighbourhood with the Holy Seat. After which, we find the wicked Son of good Hezekiah set up his impious Groves, and caused his Son to pass through the fire to that Pagan Idol, 2 Kings, ch. 21. from whence the pleasant valley of Hinnom has its

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name changed to Tophet, and Gehenna, Types of Hell. What lamentation here may we take up for the Biggotted Kings of Israel, who thus subjugated their Subjects to a spiritual vassalage; and (after the manner of the blind and barbarous Gentiles) prostituted themselves to those impious and daring abominations: upon the account of which, the God of Israel had driven out and destroyed the mighty Nations before them; and for which, themselves were so often visited with Captivities, Pestilence, and other dreadful Judgments, of which the sacred Chronicle is full. Besides these, they had Chemos the obscene Idol of the Moabites, who awed the Countries from Aroer to Nebo, and Heshbon, the Kingdom of Seon, with divers other large Tracts and Realms; this Image was likewise named Peor, to whose wanton Rites the Idolatrous Israelites were enticed in Sittim, as they marched from the River Nile out of Ægypt; they did eat, and bowed down to the Gods of Moab; and they joyned themselves unto Baal Peor: and the anger of the Lord was kindled against Israel, Numb. 25. From hence he enlarged his lustful Sacrifices to the hill of Scandal, by the Grove of Moloch. So lust and Hate obtained amongst them for

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Deities; whilst they forsook the Altars of the Righteous and Holy God, to do Homage, and Divine Adoration to the filthiest of the infernal Spirits; bowing low before their impious shrines; for which their Heads were bowed as low in Battel, and sunk before the spear of despicable Foes. Not the frequent desolations which their Idolatries brought on them; yea, on their very Idols, and Priests, could prevail with the obdurate Jews to reclaim, and adhere to the God of their Salvation, but they still ran wantoning after strange Gods, which the Prophets of the Lord called

Spiritual Whoredom and Adultery, and c. and every strange Idol was to them a fresh Temptation; so they took for Deities the Gods of those Nations whom they had subdued, stooping to those very Idols which they had conquered: They worshipped Baalim, and Ashtaroth, the abominations of the Syrians. Thammuz another of their Idols, annually lamented by the Daughters of Sion. See the Prophetie of Ezekiel, ch. 8. To these may be added the Monster Dagon, half Man, half Fish, whose Image fell before the sacred Ark, and his head and hands dropt off, I Sam. 5. The Idol of Damascus, conquered by Ahaz, who afterward

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set up his Altars in disgrace to the Altar of God. Besides these and many other Idols, which infested the Coast of Palestine, and the Promised Land, they devoted themselves to the bestial Debauches of Belial; whose Sons the Holy Scripture stiles such, whose Luxurious Riots make the night blacker with their impious Revels. He had no Temple erected to his Infernal Worship, but still he reign'd amongst Atheistical Priests, debauched Courts, and wanton Cities; as of Old in the streets of Sodom, whose lofty Piles a fire from Heaven consumed, as the fire of their burning Lust had raged within her impious Walls. Nor (with lamentation be it spoken) are the streets of Christian Cities free, but rather too shamefully infected with the filthy Riots of these lewd night Ramblers; whose detestable Abominations (if not soon suppressed) will doubtless bring us under an amazing, and tremendous Desolation. We shall not need to mention the Idolatries of the Ancient Gracians and Romans, which the Histories of those Empires have plentifully Recorded: every Nation strove to exceed one another in multiplying strange and false Gods. But I have rather made mention of the Idolatry of the

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Jews, that the consideration of their Revolts, and Apostacies from the Covenant of the Almighty, who had wrought so many wonders for them, and such Judgments in the midst of them; who had given them his Righteous Law; and proclaimed his Name before them, sent his Prophets among them, and by peculiar favours distinguished them from all the Nations upon Earth: might the more effectually move us to consider what foundation we are upon, That he that thinketh he standeth, may take heed lest he fall, and as the Blessed Apostle said, If these things have been done in the green Tree, we may presage what the dry is to expect. If the backslidings of the Jews cost them so dear, what may we think will become of Apostate Christians?

What our blessed Saviour saith of Chorasin, and Bethsaida, may be very applicable in this case, in the 10th of the Gospel of St. Luke 12, 13. verses. It shall be more tollerable in that day for Sodom, then for that City, and c. Such stupendious phials may be poured upon us, as may cause the Ears of all that hear of them to tingle. By this we see the sad effects of our first Parents hearkning to the first Temptation, by which the indefatigable Tempter hath so vastly enlarged his Empire over

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the Race of deluded Adam, that it seemed as if the Kingdoms of the world were become his Kingdoms; the whole world lying in Wickedness, and Heathenish Idolatry; and the first National Church of the Jews perverted to the Abominations of the Gentiles. We shall proceed to shew some farther steps the great Deceiver hath made, by bringing persons into a Confederacy with himself; in some observations on such as give themselves up to Divinations, Sorceries, and Witchcraft: and with this put an end to this second Chapter. CHAP. III. Heathen, and Idol Priests given to Magick, and Divinations. General Examples of Diabolical Confederacies. IT is indubitable that Spirits have knowledge of many things above the reach of Humane Capacities; especially as to future events, and that through their Science of those occult Causes which cannot appear to men. Their essences being soft,

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subtil, and uncompounded, not manacled with textures of flesh, nor encumbered with solid Bones and Joints; they can dilate or condense themselves into what forms they please, and appear in semblances bright, or obscure, to execute their Airy purposes; they are in capacity to collect distant Intelligences, and to make Observations from causes forreign, and remote from Mortal apprehensions. Sometimes with an officious kind of Friendship, discovering such things as may seem to the advantage of those that consult them; when all the while such beguiled Enquirers are drawn into palpable and destructive delusions: At other times they are Ministers of Terrour unto such as their Confederates direct them to, and sometimes to the Sorcerers themselves. There is a manifest grant that Spirits have things known, and revealed to them, that are hidden from, and above the ken of Man; or why should men use means to ask and enquire of Spirits concerning contingencies and events; as hath been usual and customary in all Ages? Neither can we suppose that the Almighty

would have forbidden such Enquiry as he doth, expresly in the eighth Chapter of the Prophecy of Isaiah, v 19. And when they shall fay unto you, enquire of those that have a Spirit of Divination,

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and at the Southsayers which murmure, and whisper; should not a People seek unto their God? A desire and inclination to be informed of things whereof men were ignorant, was that which at first drew them to seek to the Devil for Information. This seems evident by the words of King Saul to the Spirit, I Sam. 28. 15. God is departed from me, and answereth me no more, neither by Prophets, neither by Dreams: therefore have I called thee, that thou mayest tell me what I should do. Saul had departed from God, and the favour of God wad departed from him; the Lord answered not his enquiries in the usual and accustomed methods, by his Prophets, or by Dreams; as many times he was pleased to discover his mind to the Fathers of Old, so that Saul was at a loss how to have his Curiosity satisfied; he had been told that the woman at Endor had a Python, or Spirit of Prophecy (tho it was not from Heaven, but by a Satanical Confederacy, yet) Saul contrary to the Divine Command applies himself to the Diabolical Sorceress; and what the fatal consequence of that his Action was, will appear by the sequel of the story, which you may find in the Chapter above cited, and we shall have occasion to mention in another place. The Angels of Heaven,

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nor holy Spirits never appeared to converse with men upon any Applications made to them; but when they were expresly sent to deliver the mind of the Almighty and that as Messengers, and not upon the Account of Humane Invocation; as may be seen in those places of Scripture where mention is made of their appearing at divers times. And God having forbidden seeking to any Spirit, by way of inquiry, or otherwise; the holy Spirits durst not but obey his Righteous Commands, and therefore it may with good reason be concluded that those Spirits who suffer themselves to be sought unto are evil, and disobedient Spirits, and Devils: And such as seek unto them to enquire after things hidden from the knowledg of man are Sorcerers, and Witches. And for this reason they enter into Confederacy, and Contract with the evil Spirits, or Dæmons aforesaid. The old times of Ignorance swarmed with abundance of Charmers, Southsayers, Sorcerers, Magicians, Witches, and other Schollars of this Black and Hellish, Art, who by entering into Covenant with the

implacable enemy of mankind, exercised their Sorceries, and executed their wicked and mischievous purposes not

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only on particular Men, Women, and Children; but even on whole Towns, and Countries; many of which have been miserably Afflicted, and some even totally destroyed by Tempests, Fires, Pestilences, and other strange Accidents, whereof no cause in Nature could appear. And this hath been Attested not by one or two private, or Ignorant Men, but Transmitted from one Generation to another as the Opinion of the most Authentick Historians, Physicians, and Divines, grounded on the best, and strictest Enquiries of such who have taken Indefatigable pains to sift and search out the truth of what they have Related: Nor have we alone the Authority of such, but the consent of whole Courts of Judicature, and the most Learned Assemblies of States-Men, and Divines; who in all Ages by their Publick and Solemn Sanctions have declared their belief, and Detestation of such Cursed Practices. Besides the undeniable Testimony of the sacred Scriptures, (before mentioned) to whose Unerring Suffrage we ought to submit our belief; and not by our fidelity Contradict the Authority of the Almighty; and take upon us to be the Patrons and Champions of those Hellish Practises we seem to disbelieve.

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By Charmers, in a strict sense, may be understood such as by some spell, or form of Words employ their Familiar Spirits to bring at their call such Creatures as they shall demand, rendering Venomous Creatures disarmed of their Noxious Quality during their pleasure; and the most Feroce and Wild Brutes, to become Tractable, and Couchant. Such were they who could suscite, or call together great numbers of Snakes or Serpents, and cause them to go of their own accord into the Fire, which was inclosed within a Magical Circle of which Dr. Casaubon, of Credulity and Incredulity, gives an account at large, page. 103. some have Charmed Flyes, and Grashoppers, when the Fields have been Infested with them, and the fruits of the Earth in danger. And of this sort of Operators the Psalmist seems to speak, Ps. 58. v. 4. Which will not hearken to the voice of the Charmer, Charming never so wisely. So Ecclesiastes ch. 10. 11. v. surely the Serpent will bite without Enchantment, and the 8. of the Prophet Jerem. 17. v. I will send Serpents, Cockatrices amongst you, which will not be Charmed, and they shall bite you, and c. Southsayers, were such, as by Inspection into the Entrails of Beasts, or the

flying of Birds, were wont to prognosticate of Weather, what Tempests, or other seasons, were like to ensue, they gave their Opinions too with relation to other Contingencies, as Events of Battle, the fatality of Seasons, or Attempts; This they foretold by some certain Omens, for which the Heathen Priests were wont to Inspect the Bowels of their Sacrifices, according to that in the Poet. ----- Consulit Exta Augur, and absolvens, superis eff at a recantat. These Weather-Gagers, were antiently applyed to, to secure Corn, Ground, Vineyards, and Cattle, as well as Towns, and Houses from Storms and Tempests; mentioned by Seneca in his Fourth Book of Natural Questions. They were deputed to a certain Office, to observe, and give notice to the People when a Storm was coming; who upon such warning hastened to kill a Lamb, or a Chick, or some young thing or other; or if they had none of these to offer, they were to prick their Finger, and that blood was accepted and the Storm ceased or was prevented. This was indeed a strange kind of Oblation, and one might well conclude with Seneca, that the Clouds have little Affinity with blood, or a Prickt Finger: but

what will not the great Enemy of Souls do, if he can but abuse and delude poor Men into a belief that by some outward means Tempests may be diverted, that they may have the less suspicion of themselves, and be less suspected by others; whilst in the mean time they are hereby ensnared into a Diabolical Idolatry. By Sorcerers, such may be understood, who (having Contracted a Familiarity, and entred into a Confederacy with the Devil, or some of his Infernal Spirits) consult, and advise with their Hellish Confederates about the affairs in which they are employed, and make their determinations according to the advice of their Familiars. Nay many Extraordinary things which seem to be done by the Sorcerer, are really done by the Spirit, so, that they seem to Exchange forms one with the other; the Dæmon sometimes appears in the shape and resemblance of the Sorcerer, and at another time the Sorcerer shall haunt ye in semblance of the Dæmon. Of this more will appear, when we come to particular Instances in the subsequent discourse. Magician is a name which imports the esteem the Ancients had for such as could perform feats above the reach

and Conception of Ordinary men, whether by that which is called Natural Magick, or some stricter Familiarity with the Inhabitants

of the lower world: they were by them esteemed Wise-Men, for so the word Magi Signifies; and that is the name which the Turks give to their Conjurers, and such as deal in those forbidden Arts at this day. Such were those whom the hardened Pharaoh called for, by their Magical Operations to perform things semblable, in some sort, and like those wrought by Holy Moses, by a Divine Command and power, for the wicked King saw them turn Water into Blood, Rods into Serpents, and with Multitudes of Frogs to cover the face of the Earth. Nor is it Improbable that the evil Angels were permitted by an Extraordinary providence thus to exert and shew their power, by the hand of their evil Ministers, in a Judicial way, for the hardening of that seared King: so that seeing the seeming miracles wrought by his Magicians, he might be the more confirmed in his obstinacy against the Counsel of God by his Servant Moses. For the sacred Text assures us that he was raised up in an Extraordinary manner, to be to future Ages, an Example of the Righteous Judgment of God upon

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hardened, self-deluded, and deluding Infidels. And some we read of are given up to strong delusions, that they might believe a Lie. By a Witch, is Commonly understood a Femal Agent, or Patient, who is become in Covenant with the Devil; having in a literal sense sold her self to work Wickedness, such whose chief Negotiation tends to the spoiling their Neighbours persons, or goods. They have Commonly certain Excrescencies like Teats, or Nipples in private parts of their Bodies, which their Familiars often suck. Sometimes personally, and sometimes in a Dream, or Trance they Revel with the evil Spirit in nightly Cabals and Consults. Those particularly intended here, are such as are Commonly called Black Witches; there is besides another sort termed White Witches; These by a Diabolical Complaisance, or good-nature, are to uncharm and give ease to those the other have afflicted: but sometimes it so happens that one or other of the Witches dyes by force of the Counter-charm. Both these are condemned to death by the Divine Law Exod. 22. 18. The Suasion of such hath been sometimes sought unto, and used to entice young Maids to unclean folly

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But Witches are themselves Imposed upon as well as they Impose on others; The Grand Impostor the Devil deceiveth, them, as they deceive those that seek unto them: and the Cures which by these Imps are performed on the Bodies of their deluded Patients tend to the Tainting and Infection of the Soul. There are divers other General names for the Students of this

Infernal Art, as Enchanters, Wizzards, Dreamers, Observers of times, of divers of which there will be Instances in the following Collection of Relations; But these being mostly Included under the definitions herein specified, being much of the same Import and Signification, it will be Superfluous to mention in this place; but the further Notion of those Black Scholars will be better discerned, as we come to give Relation of their several ways, and Methods of their Operations, as they appear in the subsequent Chapters. Having thus displayed the various degrees and kinds of those Confederates with the Lower World, we shall now enter upon the proofs that the Heathen Priests of Old and the Idolatrous Papists of later date, have been, and are the Great promoters of this Infernal and accursed defection from the Eternal Fountain

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of happiness; and the great encouragers of Dæmonolatry, as well as Idolatry (that is to say of Devil-Worship) which is the highest Homage he expects from his Infatuated Vassals, and on the Account of which he (principally) instructs them in the dark and devilish Mysteries of Hell-Craft and Fascination. It was alwaies the Custom of the Nations to seek unto their Gods for Counsel, in the case of War, and other Extremities: and as the holy one Commanded his People to seek his face, and call upon his name, and expresly in the first Table forbids the making any semblance or likeness of any Image, in Heaven, in Earth, or in the Waters under the Earth; thereby strictly forbidding all manner of Idolatry: so the wicked Angel hath at all times been seducing and alienating the hearts of Men from their Obedience to the Righteous Command, by setting up false Gods. And as the Prophets and Holy Men of God spake as they were Inspired by the Holy Ghost; So the Idol Priests and Pythonists delivered the Devils Oracles to the People: They were enquired of, and sought unto, in relation to future events and Contingencies. Nay so far had these Infernal Priests Imposed upon the Biggotted

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World, that their Dæmons, or Familiars (for their Deities were no better) obtained Divine Adoration, and wanted not their High-places, Groves, and Altars; so this Devil-Worship was Promoted under the Notion of Religion, and their Services abounded with the Ostentatious Poms of Devilish Rites and Ceremonies. And as the offering of Bullocks, Lambs, Doves, and such like were ordained by the Divine Command to be offered in the time of the Ceremonial Law, when the Priest entered into the Holy of Holies, and that not without Blood, as the Apostle of the Gentiles notes:

So were the Altars of the Ethnic Idols steeped in Blood, and that not only of Beasts; But they Reek't with Humane Gore: So we read that they caused their Children to pass through the fire to that Canibal Moloch and often in the History of these deluded Oriental Nations, we read they Sacrificed sometimes a Youth, sometimes a young Damsel, to pacify their Incensed Deities. In the 18, Chapter of the I. Book of Kings, in that mighty defeat of the Priests of Baal, when they contended with the Prophet of the Lord, in the 28. verse they cut themselves with Knives, and Lancers,

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after their manner, 'till the Blood Gushed out upon them. By which it appears that it was Customary for those Biggotted Wretches to Implore the aid of their detestable Mock-Deities. Nor can any one that reads the Modern Histories of Witch-Craft and Sorceries, be Ignorant, that the Compacts and Confederacies of those deluded ones are confirmed with their Blood, either by making their mark with it on certain Cov'nants drawn between them; or by permitting their Familiar to draw their Blood at those Bestial Teats (which for that purpose) the Succubus draws in the parts of their Bodies. What were the Pythones, or Pythonici so much resorted to of Old? But because by the predictions they uttered by the Assistance of the Black Angel, they had got the estimation of Prophets, and Prophetesses. This made King Saul in the I Sam. 28. Chap. 7. vers. enquire for one that had a Familiar Spirit, or a Pythonem as the Latian translation hath it: And this was it which caused the King of Moab thrice to send his princes and Servants to the Son of Behor; for they had in their hand the reward of Divination, Numb. 22. vers. 7. So that if they had not believed him to have had such a Familiar

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or Spirit, for what reason should they carry that reward with them? Besides they apprehended that he had the power of Blessing and Cursing, ver. 6. As the Biggotted Papists at this day Impute to their Pythonic Priest the Pope; tho it be the Command of our great High Priest to his Disciples, that they bless, and Curse not. It is farther Observable that Balak took Balaam to the High places of the Idol Baal, from one place to another, where they used to offer Sacrifices, and Expect the answer of their Diabolical Gods, by the mouth of the Priest, who used to Divine unto the People. They Imputed a great virtue and power to those places where their lying Spirits used to Confer with them; therefore when the Prophet could not Curse Israel from one of the High Places, the King takes him to another, and to a third,

with a peradventure thou mayst have a power to curse them from thence: But the Prophet being Commanded by God, was compelled to declare to him, in chap. 23. ver. 23. Surely there is no Inchantment against Jacob, neither is there any Divination against Israel. It is evident to any one who hath read the Histories and Classick Authors of former Ages that the great Apollyon, and Abaddon hath

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uttered his Oracles, Riddles and sayings not only out of the Bodies, and part of the Bodies of Humane kind, (as he spake out of the Demoniac in the Gospel; and Mornæus de veritate Religionis, chap. 23. quotes it out of Diodorus, that Oracles were Edita per Pudenda Puellæ; and there were too your [Greek omitted] (i. e.) ventriloqui, or such as were heard to have discourse or words uttered and pronounced in their Bellies:) But this Spirit hath spoken sometimes out of Trees, as in Dodonos Oak, out of Statues, as that of Memnoe, and many others, of which more will be said hereafter; The Caves of the Earth, and Sometimes the open Air have resounded with voices, sentences, and noises of this Infernal Dæmon, sometimes assuming the Vehicle of one Shape, sometimes of another; and at other times not at all exposing himself in any visible form. It is almost incredible how Antient Authors abound with Relations of this kind, how frequently they mention the feigned Gods, and Goddesses of the Field, of Woods, of Houses, of Mountains, Rivers, Desarts, and Springs, and such like; offering themselves to Men and People, at some times in one Shape, at other times in other forms; requiring Worship, Ceremonies, and

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Rites after divers manners and fashions; now and then accosting People with pleasant and diverting Encounters and sometimes affrighting them with furious Shapes, Gestures, and Menaces. Of these Plato in his Epominede speaks very largely, treating of the force and Powers of the defunct Heroes which the Latins named Lemures and Houshold Gods, also Manes Ghosts, and Genij, and Demons diversly sorting themselves in the Air, Earth and divers Regions of the World, distinguished by several offices, and affairs to which they sometimes appropriated themselves. They had multitudes of other names conferred on them, as Fauns, Satyrs, Nymphs, Hamadriades, and a great Number of others. The Learned Antiquary Mr. Cambden in his Britannia, among the Antiquities of the Romans which he records to have been found in this Island, makes mention of Divers Altars to the Diis Manibus and other Loci Genij, and c. And the Apostle Paul mentioneth

many Altars Erected by the Athenians to these kind of Deities, amongst which he found one Inscribed to the unknown God. But those to whom the Gospel of truth hath been Preached have been

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taught to believe that there is but one only true God, and therefore may be well assured that these were evil Spirits, and Diabolical delusions; and that paying Adoration to their Impious Shrines, or teaching others so to do, is a Doctrine of Devils. And that such have been and are still by many Barbarous Nations acknowledged is evidently confirmed by the universal agreement of all Histories, Records, and times; and that they were manifestly seen, known, and familiarly discerned by the outward senses; cannot by any Rational and Candid Reader be denied, having been so fully proved by Testimonies both Divine and Moral. In the next place we shall Compare the Idolatries of the Roman Church with those of the Ancients, and prove by Natural Consequence, that Idol Worship is a Confederacy with Devils, and a practice necessarily promoting that detestable sin of Witch-craft. 'Tis very true that the Catholick Doctors (as they call themselves) affirm that they do not teach Images to be Worshipped; but certainly when we have enquired into the Doctrines, as well as practices of their Church we shall find that such like Evasions are but

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Jesuitical Shams, and pious frauds with which they would wipe off the Odium of their gross Superstitions amongst the Ignorant and Credulous. For their Jesuites, and Fathers generally maintain that Images are to be honoured with the same Worship that is due to the Original, or Prototype: So that the Images of God, and of the Trinity (for such they are not ashamed to make, as will be seen by and by) and of our Lord Jesus Christ must be adored with the highest Divine Worship that any Creature is Capable to pay: and if any have come short herein, and have not preached up this excess of Devotion, the Constant practice of the Popish Church runs counter to their Doctrine. They set up Images every where in their Churches, and enjoin their People to Worship them, and the more they Cringe and Creep, the more devout Catholicks they are accounted. And as their Predecessors the Priests of Baal, and the Gentile Idolaters prostrated themselves, and cryed, and Macerated their Bodies before their Idols; so the Popelings bow before their Idols, Pray unto them, smoke their Nostrils with perfumes, and erect abundance of Wax-Lights about them, and in Loud

Quires Chant the Praises of their Idol Saint, And when this Rotten God happens to fall into repair, and to be patcht and mended, happy is he that can get one of the Consecrated Chips, and present it to some Biggotted Lady, or Nobleman to sanctify their closets. And to convince the world that it is certainly the Image that they Worship and Adore, and not the Virtues, or Remembrance of the Original, they pay a great deal more Superstitious homage to a Graven Image than to a painted one, though they represent the same Person; besides the same Image, hath much more Reverence in one place than in another, as their Lady of Loretto, and St. James of Compostella, and c. To which you shall have them trot a hundred Leagues, or more, in Pilgrimage, when perhaps they have the Image of the same Saint altogether as decent, and as like at home in their own Parish Church. But all this can be supposed for no other but that they might keep close to the Copy of the Heathen Idolaters, who though they had many Groves to Moloch, and Astoreth and c. Yet they had their Capital high places; where (in case the Petit Country Deities could not give them redress) they appealed as to a higher Court, and with vast presents,

and Chargeable Pilgrimages sought to obtain an answer to their Petitions. So the Oracle of Apollo at Delphos had more veneration than any other of his Shrines, though many others were erected to him; But however it happen'd, other Climates did not so well suit with the Temper, or Constitution of that Deity; perhaps they might be too cold, or hot, the catering of the Scullion Priests, not so agreeable to his Pallate as the Delphick Ragousts and entertainments: certain it was, the God was more sullen, and seemed to be tongue-tyed in other places, or spoke in some Language which the Priest did not understand; whereas those at Delphos soon resolved the doubts, and answered the Petitions of their Suppliants. At Nants and Tours, and some other places they erected a Monstrous Image to our Lord which they call St. Saviours about 10. or 12. foot high, now this Saint, distinguishable from their Petty Saints by his large bulk and stature, is Worshipped by them for the preservation of Corn, and of their Vines, from Cold, Frost, and Tempest, for curing their Horses of the Staggers, keeping Sheep from the Rot, Bees from dying, and for defending their Lambs from

Wolves. Therefore on his Festival where these great Images are erected, you may see an Infinite Number of Pilgrims of all Ages, and Conditions, bringing their Gifts to those Statues. Some bring one thing, some another, according to their Qualities, or Capacities; for the Idol or rather the Priest, are not so squeamish but any thing will go down with them for Advantage, and their Temples (like Parsonage Barns) will entertain any sort of Grain. There you might see vast Quantities of Wool, Corn, Thred, Butter, Bacon, Hony, Sucking Piggs, Grapes; all brought Mony, or some other good thing as valuable, and none came without wax Tapers, to burn all the while that Masses were saying at the Altar: So that besides Chests full of the fore-recited materials, Tables Loaden with great pieces of meat, and a Number of all sorts of Provisions: there have been gathered up, in five hours time, of short ends of Candles, full three-score and ten pounds of wax, by the sight of which you may certainly see the dreadful Idolatry of the Romish Church. De la Mot, Sermon at the Savoy, 1675. page. 68. It was, and is the Doctrine, and ought to be the belief of every true Son of the

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Church of England, that the Church of Rome is an Idolatrous Church; see 35. Article of the Church of England; and then see the 2d part of the Homily for Whitsuntide, pa. 213. where you have these words. 'That the Church of Rome as it is presently, and hath been for the space of nine hundred years and odd, is so far wide from the nature of the true Church, that nothing can be more, and in Peril of Idolatry, pa. 69. That it is an Idolatrous Church, not only an Harlot (as the Scripture calls her) but also a foul, filthy, old wither'd Harlot, and the mother of Whoredom, guilty of the same Idolatry, and worse, then was amongst Ethnicks and Heathen, pa. 71. pa. 54. with abundance more to the same purpose.' My Lord Chief Justice Pemberton affirms in the Tryal of Plunket, pa. 200. That Popery is a Religion ten times worse than all the Heathenish Superstitions. But further to prove that Popish Idolatry is but Ethnick Idolatry new dipt, see again what the Church of England saith of it in Tom. 2. of her Homilies, pa. 46. 'And for that Idolatry standeth chiefly in the mind, it shall in this part first be proved that our Image-maintainers

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have had, and have the same Opinions and Judgments of Saints, whose Images they have made and Worshipped, as the Gentiles Idolaters had of their Gods, and afterwards shall be declared, that our Image maintainers and Worshippers, have used, and use the same outward Rites of honouring and worshipping their

Images, as the Gentiles did use before their Idols; and therefore that they Commit Idolatry as well Inwardly and Outwardly as did the wicked Gentiles Idolaters. And concerning the first part of the Idolatrous Opinions of our Image-maintainers. What I pray you be such Saints with us to whom we attribute the defence of certain Countries, spoiling God of his due honour herein, but Dii Tutelares of the Gentiles Idolaters, such as were Belus to the Babylonians and Assyrians, Osiris and Isis to the Egyptians, Vulcane to the Lemnians, and to such other? What be such Saints to whom the safe guard of certain Cities are appointed, but Dii Presides with the Gentiles Idolaters: such as were at Delphos, Appollo; at Athens, Minerva; at Carthage, Juno; at Rome Quirinus, and c. What be such Saints to whom, contrary to the use of the primitive Church, Temples, and Churches be builded, and

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Altars erected but Dii Patroni, of the Gentiles Idolaters: such as were in the Capitol, Jupiter; in Paphos Temple, Venus; in Ephesus Temple Diana; and such like. Alass we seem in our thus thinking and doing to have learn'd our Religion not out of Gods Word, but out of the Pagan Poets, who say, Excessere omnes adytis, Arisque relictis, Dii quibus Imperium hoc Steterat, and c. That is to say, all the Gods, by whose defence this Empire stood, are gone out of the Temples, and have forsaken their Altars. And where one Saint hath Images in divers places, the same Saint hath divers names thereof, most like to the Gentiles. When you hear of our Lady of Walsingham, our Lady of Ipswich, our Lady of Wilsdon and such other: What is it but an Imitation of the Gentiles Idolaters, Diana Agrotera, Diana Coriphea, Diana Ephesia, and c. Venus Cypria, Venus Paphia, Venus Gnidia. Wherein is evidently meant, that the Saint for the Image sake, should in those places, yea, in the Images themselves have a dwelling; which is the ground of their Idolatry; for where no Images be, they have no such means. Terentius Varro, sheweth that there were three hundred Jupiters in his time, there, were no fewer Veneres, and Dianæ, we had no fewer

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Christophers, Ladies, Mary Magdalens, and other Saints. Oenomaus, and Hesiodus shew, that in their time there were thirty thousand Gods. I think we had no fewer Saints, to whom we gave the honour due to God. And they have not only spoiled the true living God of his due honour in Temples, Countries, Cities, and Lands, by such devices, and Inventions, as the Gentiles Idolaters have done before them: But the Sea and

waters, have as well special Saints with them as they had Gods with the Gentiles, Neptune, Triton, Nereus, Castor and Pollux, Venus, and such other. In whose places be come St. Christopher, Saint Clement, and divers others; especially our Lady, to whom Ship-Men sing, Ave Maris Stella. Neither hath the fire scaped their Idolatrous Inventions; for instead of Vulcane and Vesta, the Gentiles Gods of the Fire, our Men have placed Saint Agatha, and make letters on her day to quench Fire with. Every Artificer, and Profession hath his special Saint, as a peculiar God: As for Example, Scholars have Saint Nicholas, and Saint Gregory; Painters St. Luke; neither lack Souldiers their Mars, nor Lovers their Venus, amongst Christians. All diseases have their special Saints, as

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Gods the Curers of them. The Pox, St. Roche; The falling evil St. Cornelis; The Toothake, St. Apollin, and c. Neither do Beasts and Cattle lack their Gods with us, for Saint Loy is the Horseleech, and St. Anthony the Swine-herd, and c. Where is Gods Providence, and due Honour in the mean season? who saith the Heavens be mine, and the Earth is mine, and c. But we have left him neither Heaven, nor Earth, nor Water, nor Country, nor City, nor Peace, nor War, to Rule and Govern, neither Men nor Beasts, for their diseases to cure: That a godly man might justly for zealous Indignation cry out, O Heaven! O Earth! and Seas! what madness and wickedness against God are Men fallen into? What dishonour do the Creatures to their Creator and maker? And if we remember God sometimes, yet because we doubt of his Ability, or will to help, we join to him another helper, as if he were a Noun Adjective, using these sayings; such as learn, God and St. Nicholas be my speed, such as neese, God help and St. John: to the Horse God and St. Loy save thee; thus are we become like Horses and Mules, which have no understanding. For is there not one God only, who by his

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Power and Wisdom made all things, and by his Providence governeth the same, and by his Goodness maintaineth and saveth them? Be not all things of him, by him, and through him? Why dost thou turn from the Creator to the Creature? This is the manner of the Gentiles Idolaters: But thou art a Christian; and therefore by Christ alone hast access to God the Father and help of him only. These things are not written to any reproach of the Saints themselves, who were the true Servants of God, and did give all Honour to him, taking none unto themselves, and are Blessed Souls with God: But against our foolishness and

wickedness, making of the true Servants of God, false Gods, by attributing to them the Power, and Honour which is due to God only.' And, pa. 48. It is further added, 'If answer be made, that they make Saints but Intercessors to God, and means for such things as they would obtain of God: That is even after the Gentiles Idolatrous usage, to make them of Saints, Gods, called Dii Medioximi, to be mean Intercessours, and helpers to God, and c. The homily calls it a Lewd distinction of [Greek omitted] and [Greek omitted]; For it is evident that the Saints of God cannot

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abide that as much as any outward Worshipping be done, or exhibited to them; and to attribute such desire of Divine Honour to Saints, is to blot them with a most Odious and Devilish Ignominy and Villany; and indeed, of Saints, to make them Satans, and very Devils, whose property is, to challenge to themselves the Honour which is due to God only, see pa. 50. And, pa. 54 he proceeds, but in many points they have far exceeded in all wickedness, foolishness, and madness particularly in this, they pass the folly, and wickedness of the Gentiles; that they Honour and Worship the Reliques and Bones of Saints; which proves that they be Mortal Men, and Dead, and therefore no Gods to be Worshipped: which the Gentiles would never confess of their Gods for very Shame.' And after a great many ridiculous practices of theirs, in reference to the Reliques are reckon'd up, the Homily concludes 'that they are, not only more wicked than the Gentiles Idolaters, but also no wiser than Horses, Asses, and Mules, which have no understanding.' Great pitty it is that so useful, and pious a detection of the Idolatries of the

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Roman Church, should be neglected to be read in such a time, when they have the Impudence to face us down with their bold and false denyals of their Ethnick Doctrines, and practises. Hereby we see what Opinion the Reformed Church of England hath of their detestable Polytheism, or making a plurality of Gods; In this they act exactly as the Holy Scriptures speak of the working of Antichrist, with all deceiveableness of unrighteousness: and teach up the very Doctrines of Devils. That the Original of this Saint and Angel Worship was from the Heathen, is plain from Nicephorus, a very Credible Author, in his Church History, book the 15. cap. 28. Where he informs us that one Peter Gnapheus, an Heretical Bishop of Antioch, in the fifth Century (which was before the year 500) was the first that

Instituted the Worship of the Virgin Mary, and that her name should be called upon in the publick Prayers of the Church; which is likewise testified by the Historians of Magdeburg, cent. 5. chap. 10. and this may fairly be reckoned as the first publick entrance and establishment of Saint-Worship in General; since 'tis probable the Blessed Mary obtained the Honour

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(or rather Dishonour) of their Misdirected Devotions, as soon as any other meaner Saint: yet true it is that some private men, Transported with blind zeal, and a little Tinctured with Platoes Notions, did before begin to hanker after some such thing, and some of the Fathers, now and then, seemed to give too much encouragement thereto, by unwary Panegyricks; and flashes of Rhetorick on departed Martyrs; amongst the rest St. Jerom was much addicted there-unto, and for the same justly opposed by Vigilantius, in a Treatise wrote on that very occasion. The Worshipping of Angels had no better ground, for that practise was anciently Introduced by certain Hereticks, thence called Angelici, as St. Augustin witnesseth, *Ad Quod vult Deum*, cap. 39. and indeed these seem to have infested the Church in the Apostles days, occasioning that Caution of St. Paul, *Coloss. 2. 19.* Let no Man beguile you in a voluntary humility, and Worshipping of Angels, not holding the head, and c. Which the Greek Scholiast, pa. 697. thus interprets. There were (says he) divers, that under pretence of modesty, forbad them to go to Christ by themselves, but that the favour of Angels must be Intreated

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to Introduce us to God, So Theodoret on the same text, p. 766. Using pretence of Humility, they gave Counsel to pray to Angels; saying, we could neither see, nor comprehend, nor come to God; and therefore must Conciliate his favour by Mediation of Angels. It is evident this Saint and Angel Worship is a piece of revived Paganisme. For the Gentiles besides their *Dii Superi*, which they owned to be Gods by Nature, had their *Dæmons*, and their *Hero's* the Spirits of brave Men departed, whom they Worshipt (just as our Papists do,) not simply and absolutely, but as Intercessours for them to the Superiour Deities. Hence Tully in his book *de Legibus*, *Deos*, and c. Let the Gods be Worshipped, as well those of the upper house, who were always counted Celestial, as those whom their own Merits have called into Heav'n. And again he says, *Deorum manium jura sancta sunt*, *hos letho datos*, *Divos habento*; Let the rights of the Ghost-Gods be kept inviolable, and let them after death be Worshipped as second-rate Deities, by which is evident how exactly our

Catholick Romans have renewed the Idolatrous Laws of their Heathen Ancestours. The Gentiles Attributed the same offices to their

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Dæmons, which our Papists expect from their Saints; to be Mediators, Factors, or Agents for them, so Plato in Synopsi. All intercourse between Gods, and Men is performed by Demons; they are the Carriers of Mens Prayers to the Gods, and they bring back rewards of Devotion to mortals, so Apuleius in his Demon Son. *Cuncta C lestium voluntate, Numine, and Autoritate fiunt, sed Demonum Obsequio, operà and Ministerio.* All things (says he) are done by the Will, Power, and Authority of the Celestial Gods, but by the means, dispatch, and Ministration of Demons. By which they did not ascribe an absolute, but only an Intercessive Power to them. It is certain that the Papist can no farther prove their setting up, and Worshipping of Images to be Lawful, and not of Heathenish Original; then the Israelites could the setting up their Calves at Dan and Bethel, or Solomon and the succeeding Kings Justify their setting up the Altars of Baal, and Moloch, and the rest of their Abominations, which are reckoned amongst the highest provocations against the Almighty, who always by his Prophets warned them against that detestable and crying sin, and denounced the Wrath of God against them;

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which ever follow'd them with severe Judgments for those horrid Impieties, in Psal. 106. 35, to 43, There the Idols of the Heathen are called Devils, to which they Sacrificed Innocent Blood, so that 'tis said in, vers. 40. The wrath of the Lord was kindled against his People, insomuch that he abhorred his own Inheritance. One of the first Images that ever we read of, that was set up purposly to be Worshipped, was that consecrated to Belus the Successor of Ninus amongst the Assyrians who were Paynimas; and Eusebius testifieth in his, *Eccl. Hist. l. 7. cap. 17.* Or in the Greek 18. The Men of old out of a Heathenish Custom were wont after that manner to honour those they called Hero's or Saviours. And in the year of our Redemption 606. Boniface the fourth Pope of Rome caused a Heathen Temple called Pantheon, because built to the honour of all the Gods, to be dedicated to the Virgin Mary, and all Saints: and likewise Instituted that Festival called all Saints day, wherein the Pope himself must read service. Diverse also of the Images which the Pagans had Worshipped, were dipt into the name of Saints, and under that notion are still Worshipped. Upon the whole then

here is a bare Exchange of Pagan Gods, for Popish Idols, and Heathenish Heroes, for modern Saints. So that it may be said of them, they have Changed their Gods, but not their Religion. But they are still stocks, and stones, and the work of mens hands, by what names or Titles soever they Dignify and Distinguish them, and are guilty of as much, yea much more Idolatry and Blasphemy than their Predecessors the Heathen Romans, for they knew not the Evangelical Rule, and could not be reckoned such willful, obstinate, and incorrigible opposers of the Divine Command. So that what Lamech said to his two wives, may with some Alteration be applyed in this case. If the Pagan be avenged seven fold surely the Papist seventy and seven fold. They pay the same Adoration to their Images, as they do to God the Father, for him they represent by (sometimes) the Image of an old man with a Globe in his hand, and a reverend beard. Sometimes they figure the Trinity as the Heathen Poets did Cerberus, by an Image with three heads, and faces, and c. With a Solemn pace they pass before them, and fall down to the ground on their marrow bones, they go Pilgrimage to them,

present them Lamps, and Candles, and offer up Incense, and Gold: whilst some pretending strange Miracles and lying Wonders, hang up Crutches, Chains, Legs, Arms, and whole men of War at their Shrines; as if by them they had been delivered from Lameness, Sickness, Captivity, or Ship-wrack, some of these they pretend have more vertue, and holiness in them, than others: such a one (say they) was sent from Heaven, like the Palladium, or Diana of the Ephesians; another was brought by Angels, a Third came it self from East to West, as Dame fortune fled to Rome. With abundance of such Fopperies, wherein they not only act over all the Fictions, and Fables of the Heathenish Poets, but vastly transcend them. They Invoke their Images as Gods, bestowing Divine Attributes upon them; taking them to be at the same time in all parts of the world, giving Audience both in this and the Lower Hemisphere, at millions of distant places, at once, as well as their privy Chambers, as Loretto, Compostella, Canterbury, and c. They Solicit them for pardon of sin, and Conferring the graces of the Spirit, and to bring them into a State of Glory after this Life. For all which they apply themselves

to Saints, and Angels, as well as to God the Father; which is plain by the words of their Prayers, in their several Offices, By all which it evidently appears, that these Bigotted wretches seek unto Devils, instead of God, for the Saints, cannot, dare not hear them; And they Worship they know not what; nor can it be doubted that they who seek to the Devil in forbidden Images and Idols, will be ready to entertain him in a stricter Confederacy, and that Religion that teaches them to sense and smother his Statues, and Altars, will Embolden, if not lead them into nearer familiarities and Acquaintance. Therefore I hope the Reader will Pardon me that I have been thus long exposing their Damnable Idolatry; it being from thence, as the fountain that all other their Delusions, and wicked practises naturally flow. And those whom the Devil can draw away to the Worship of false Gods, he may easily Impose upon to set up a Shrine to his Infernal Deity, and enter into all the Mysteries of those Black and Diabolical Arts and Confederacies, which are the subject of the ensuing Narrations. Some of which will give an account of the Proficiency of Divers Popes, and

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Fathers in that Hellish Science of Sorcery Necromancy, and Witchcraft. CHAP. IV. Considerations, and Arguments Proving the being of Witchcraft, and Witches, with a Refutation of the Incredulity of some who deny the being of such. IN an Age Productive of Prodigies and Wonders, it doth not seem to be the least to men of sound Judgment, and accurate Scrutiny; That a sort of Witty and (otherwise) Ingenious, Persons should openly, and with great zeal profess a disbelief of the Existence of Dæmons, and Witches: As if thereby they intended to declare, that the best and most Authentick Historians of former times, the most Learned and strict Divines; yea, the unerring Wisdom of God himself, had all conspired to impose upon them a belief of things purely fabulous, and mere Chimerical Fantoms. Thus whilst

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they assume to themselves an arrogant Confidence to deny the Divine Verity, and the Power of the Omnipotent; Arraigning the Equity of the Preceding Ages, the Justice of the most Solemn Judicatories, and that of all Times, and Nations; and deride the wisdom of the most learned Councils, which hath still run counter to their fancies. Themselves seem to be a proof of what they deny; and are perfect demonstrations of the power of

Fascination, and a prevailing Dæmon. For 'tis hardly to be supposed, that any thing less should render men Impenetrable to the most convincing reasons, and repeated proofs of that which they contend against: Notwithstanding all which, they oppose their simple Ipse dixit, against the most unquestionable Testimonies, of persons of the greatest Integrity and Generosity, amongst whom they converse, persons of that caution and candour, that any disinterested and ingenuous man could not possibly imagin to have any design to impose upon others, what themselves had not with the greatest investigation of circumstances, been convinced to be beyond a possibility of Doubting.

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Yet such was the bold confidence of some of these Witch Advocates that they durst Effront that Relation of the Dæmon of Tedworth, published by the Ingenious Mr. Glanvil, and Attested by Mr. Mompesson, a Gentleman, and a Divine, who (to all that knew them) were never over fond of crediting stories of that kind; Yet (I say) had some of this sort of men the impudence to declare to the World that that whole Relation was but a Figment, or Forgery, and that Mr. Mompesson, and Mr. Glanvill had retracted, whatever they had published touching that Transaction. This notorious falsity they had the misfortune to disperse, when Mr. Glanvils sheets were scarce dry from the Press, and the noise of the drum hardly out of the Ears of the Neighbourhood at Tedworth. So that we see in the second Edition of Saduceismus triumphatus, both Mr. Glanvil, and Mr. Mompesson, again renew, and confirm the Truth of their former Testimony, thereby giving the world a just Occasion to detest the base Artifices of such bold Impostors, Besides a peremptory and staring confidence, which must Huff and swagger

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down all the most undeniable proofs; I have not met with any Argument of theirs which hath not been sufficiently refuted and baffled, by those Learned and Ingenious Pens who have still made it their business to Vindicate and Rescue substantial Truth, from the Attacques of Atheists, and Scepticks. All that seems to remain unconquered of these Incredulous, is a fleeting sort of sham-stories, and Mock-Relations; in the recital of which, it is pleasant to observe with what Elevation they make their foolish Triumphs over those Truths, one of which is enough to vanquish a thousand of their little Figments. These small Pickierers deserve commiseration; haveing deluded themselves and endeavouring to delude others into an opinion, that because

there is such a thing in the World as a Lye; therefore it is impossible there should be any Truth. They might with as much reason affirm, that because there is a Night, therefore there can be no Day; or because there is such a Quality as heat, therefore there can be no cold. Another sort there are, who having had their Education in a Christian Kingdom, are loth to seem Incredulous

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of the Holy Scriptures, which the Church in which they have been baptized Commands them Religiously to submit unto, and not to dispute the Truth therein delivered; These will acknowledg that they ought to believe whatsoever is therein contained, and therefore will not question that there has been such a thing in the world as a Witch, because in the sacred pages mention is made of the Witch of Endor; whom they are bold to affirm to be the only Pythoness that ever was in being, and presuming to declare, that she was raised up, or permitted, for that very end, to delude the credulity of Saul; and that besides her there hath been no other. Which opinion (if they will not allow it to proceed from incredulity) appears to be the effect of rank ignorance; For who that hath read the Holy Bible discerns not, that Saul before this time, had cut off those that had Familiar Spirits, and the Wizzards out of the Land, 1 Sam. 28. ch. ver. the 9. So that it appears there were many, before the Witch of Endor, even in the days of Saul, besides what hath been mentioned before of the King of Moab, who sent his servants to Balaam,

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with the Reward of Divination: neither can any one that considereth the story of saul at Endor, imagine that the woman there, was permitted but in the Case of Saul only. For the servants of Saul knew her to have a Familiar Spirit, before the Kings intention of Enquiring of her was supposed, verse 7th. Besides, it seems evident that the Samuel there raised up, was not by the power of the Witch? for she was affrighted when she saw Samuel, and cryed out, like one in a surprise, and under a Disappointment of what she Expected: This was none of her Familiars that appeared, for then we may conclude she had not been transported with such a fear; Her Confederates were tyed up, and could not answer her: but it is most probable to be the Prophet Samuel raised by the power of God to pronounce the Sentence of death upon Saul and his Sons, for his Disobedience, which the Holy man had told him was as the sin of Witchcraft; and for Violating the Righteous Command, in applying himself to the Witch of Endor contrary to the declared will of God. Not

unlike to this was that dreadful Judgment of Fire from Heaven, which (at the prayer of Elijah)

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fell upon the two Captains and their Fifty's, when Ahaziah King of Samaria had sent his servants to Enquire of Baalzebub, the Idol, or Dæmon of Ekron. in I. chap. 2 Book of Kings. But how many more of this kind are mentioned in Scripture, besides the Witch of Endor, will appear, if we read what is recorded of Manasseh, Jesebell, Simon Magus, and Elimas the Sorcerer, with many other Instances of the same kind, whereof the New Testament, as well as the Old, hath divers extraordinary Relations, but of that the passage in the Propheisie of Isaiah chap. 2.ver.6.they are southsayers, like the Philistines. And it is evident by the 19. verse of the 18. chap. of the same Propheisie; that the Jewish Nation were in a great measure given up to the Satanicall delusion of enquiring after Witches, and Sorcerers, and such as divined to them by Pythons; so that they forsook the holy Oracles of the Divine Law; and in their difficulties they counselled one another to apply themselves to those forbidden abominations. Therefore it must proceed from a Neglect, or careless Perusal of the Sacred Books, that any one should be ignorant of other instances of Witches, besides that

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of the Pythoness of Endor. Suidas has a most considerable proof of the Dæmons answering the Heathens by Oracles; where speaking of Augustus Cæsar's enquiring at an Oracle who should be his Successor, the Oracle returned him this answer. [Greek omitted] Which may thus be Englished. -----A Boy Of Hebrew Offspring, whom the Gods Adore, Commands me hence, to Hell, my proper shore; Henceforth forbear Our Altars to implore. The Emperour at his return, commanded an Altar to be Erected in the Capital, having this Inscription: Hæc est Ara Primogeniti Dei. This is the Altar of the fir-st-born of God. Now it is plain that our Saviour was born dureing the Reign of this Augustus, for in the second chap. of St. Luke we find, that Joseph and Mary, went up to Judea to be taxed, at that time when Augustus had imposed a General Tax upon the World and that during their abode at

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Bethlehem, the blessed Nativity happened: of which the Eastern Sages had notice by his Star; and that the Roman Cesar had some such apprehension (or Impression at least) the words upon

the Altar do plainly manifest. And if this relation of Suidas obtain credit, it may easily be Evinc'd that they were Dæmons, or Crafty Spirits which answered at the Oracles of the Heathens: for if we admit that many answers were given by the Cunning, and Jugling of their Priests; Yet it could not make for their interest to discredit their Oracle, nor for the Credit of their Deity. But the almighty power of the Son of God forced those Infatuating Spirits to acknowledge his Sovereign Divinity as the unclean Spirit in the 8. chap. of Luke, verse 28. What have I to do with thee Jesus, thou Son of the most High God. Thus at the arising of the Son of Righteousness, did the Dark Oracles vanish, as the shadows of the night are chased away, by the Appearing of the Sun beames. To which may be added what Plutarch relates in his [Greek omitted]. He tells yee, that a certain company sailing from Greece towards Italy, happened of a sudden to be becalmed, and one Thamus, an Egyptian,

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who was of the Ships Crew, was called three times, at the third call he made answer Here am I; whereupon the voice bad him, when he came to the Palodes (certain Shelves in the Ionian Sea) that then he should publish that the great Pan was dead. And then the Ship was discharged of her restraint and went forward, so that when they came to the place appointed, Thamus from the Poop of the Ship, published what he had been commanded; whereupon followed a great noise of shrieking and lamenting together, so that the Sea resounded with the lamentation. The Emperour Tiberius having been made acquainted with this passage, demanded of his wise men; who this great God Pan might be? But the best answer they could give him, was, that he was the Son of Mercury and Penelope. But this circumstance happening just at the time when our Saviour was crucified, it was concluded by more intelligent and considerate men, that by the Great God Pan was meant the Blessed Redeemer of Mankind; who by his Death on the cross, Overthrew the Kingdom, and power of Satan; so that the Devils were now to Quit those Oracles by which they had so long deceived

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the World: and on this account those Spirits might be thought to make that great and dismall lamentation. For from that time they soon ran into decay, and the Delphi Oracula cessant, which Juvenal records, makes it plain that they were but of short continuance, after the fatal blow given them on the Cross, when our blessed Saviour gave up the Ghost with an It is Finished. Now had these Oracles been managed only by the subtilty and

artifice of the Priest, it is very improbable but they might have been of longer continuance, for the Priests continue to be as Crafty and Covetous as ever, and as dexterous at all the feats of Juggling and Legerdemain. But it is plain the time of their delusions was expired, and it is no small Argument of the power of the Gospel of Truth, that those vanquished Spirits flye before it; they retire, with the molten, and Carved Images to the Owls and to the Batts, not being able to endure the splendour of the Tidings of Salvation. Hence it is that in those Countries where there is least Idolatry, and where the sincere preaching of the Word of Power is countenanced, there it is very rare, comparatively to meet with

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instances of the Satanical craft and power; his strong holds are beaten down; tho some small forts he still retains amongst the ignorant, and superstitious but in countries where Idolatry, and Paganism prevail, he Governs, as among the Children of disobedience; Here he hath his Groves, his Cells, and Hermitages, and Altars; He passes for a God, receiveth publick adoration; whilst every Priest hath his Familiar, and the Doctrine of Devils passes for saving Truth. In Countries more Barbarous, he is Worshiped for Fear, (as amongst the Indians) and there he often shews himself to them in monstrous shapes, Dreadful to behold, to affright them into their damnable sacrifices, and idolatries. In Countries where Humane Learning hath obtained, a pretended Antiquity, and Doctrine of the Ancients is that by which they Justify their superstitions; whilst a blind Obedience, and misguided Zeal, tumbles whole Nations down the dreadful precipices of Blasphemy and Devilworship. And to these the Grand Impostor appears in shapes, and figures Divine and Angelical (for the most part) sweetning them in their Heathenish Apostacy and Idolatry, by glorious

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Apparitions and Revelations, sometimes to one Saint sometimes to another; and this in order to the promulgation of some Doctrine that may advance his dark Empire, and Designs; which must be confirmed by seeming Miracles and Lying Wonders, the more to Infatuate the minds of their deluded Bigots, and confirm in them a belief of their diabolical Impostures. And tho some perhaps may Imagin that what hath been said, signifies little so the proof of the existence of Witches; they may by weighing, and comparing the Argument, find an evident demonstration there of: For what less than the Sorceries of their Priests, and the prevailing influence of evil Angels, could possibly shut up so

many Nations, and that from the first Ages, under such gross, and stupendious Blasphemy, Idolatry, and Atheism? So that if the Question were put, which the Apostle Paul demands of the Galatians, chap. 3 vers. 1. O Foolish Galatians, who hath Bewitched you, that you should not obey the Truth? It might truly be answered, that the Devil with the assistance and confederacy of their Idol Priests hath done it. This Indeed, is the most deplorable kind of Fascination,

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whereby mens Souls and Faculties are Captivated to their spiritual Enemy, and their minds and consciences are defiled. It is impossible almost to relieve men in this kind of delusion, because the whole Current of their misguided Devotion, runs Diametrically opposite to the means of their Cure. But of this more will be said in a following Chapter, where the Witchcraft of Idolatrous, and Popish Priests, will be particularly Treated of. Others there are amongst the Devils Advocates, that would fain insinuate, that because some particular Men have Endeavoured to attain this Hellish Art, and could not arrive to it; others have gone a little way in Magical performances, but could never do any great Exploits, or shew any Extraordinary feats in that profound Science, that therefore such acquirements are not at all Attainable, but above the reach of the Black Mysteries; such was Nero, who because his pursuit of that Infernal study was not attended with any Fatal proficiency, he is said to have contemned the Magicall Art, as pretending to such performances, as it could never attain to and therefore he sate down a Despiser of such as boasted their

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knowledg in those Mysteries: But it is no wonder that the Devil complied not with his studies in that School, Since Nero of his own Nature was so much a Devil, that had he been furthered with any of those more subtil Assistances, it is probable he might have Attempted such things as should have Exceeded all that went before him, and have put his. drudging Spirits upon such performances as (tho they might not Exceed the fierceness of their dispositions, yet) might surmount their Power. But, from hence to argue that there are no Witches, seems as incongruous, as if I should say there is no such thing as a Lyon, or a Wolf, which kill and devour the Herds, and Flocks, because I have a little Dog at home that cannot do it. Nor ought it to be attributed to a Miraculous power, that Dæmons and Witches present themselves in various shapes, sometimes Humane, sometimes Bestial, at other times Monstrous and now and then in their

proper forms: for as we cannot understand the profound knowledge that subtil and spiritual beings have of Natural Causes above the stretch of our Enquiry; so can we much less Limit their free and unconfined agencies, to Qualities and

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reasons within our comprehensions: for as they have the advantage of a Larger Intelligence, they can from time to time Impart things strange and foreign to us: And their Airy substances are capable of putting on diversities of figures, and they can assume such a Vehicle as may represent any resemblance they please; that it is much easier for us to conceive they may borrow the resemblance of Lower shapes, than the Garb and Mien of the Angels of Light. And if at any time they Cloath their Dæmoniac Confederates in representations different from their proper Existencies, it is to be attributed to that knowledge they have of Occult Qualities, which is above the Investigation of our Scrutinies. By the following Relations, it will appear that at the same time a Cat or other Creature hath been cut, or wounded; the Hurt hath manifestly appeared upon the body of the Witch, in that very part where the other Assumed Resemblance hath to appearance received the blow given. Nor would we have the reader Imagin that the Authority of the bare following Relations is all that we insist upon as a proof of what is here Asserted; but these are published as a farther Confirmation of Matter

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of Fact which to the Judgment of all Ingenious and Unprejudiced Persons, are already sufficiently proved, not only by the Histories of all former Ages, and that not barely of the Rude and Barbarous, but even of the most Civilized and Polite Times; besides the Exquisite pens of the most Learned and sober Writers of our Age, which have given ample and undeniable Attestation of the Existence of Witches, and Diabolical Contracts. To those that Object the Improbability of such Transactions, and that the stories of Witches Transmuting of shapes, Flying in the Air, and such like, are impossible to Natural reason: So much hath already been said in their Refutation, that it would be preposterous to add any thing more. Onely this may be added, that the more unaccountable these things seem to be in themselves (The real matter of Fact being proved) it ought the more to prevail towards a belief of those extraordinary Agencies; for such as endeavour to impose strange Fictions upon the Credulous, use to adapt them as near as they can to a supposal

of Truth in the management; tho attended with very strange, and seemingly Prodigious circumstances: And

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if they would have them to appear to be Imaginary Fictions; yet it is strange that People of all sorts, in all Ages, should agree to publish to the World the same Exploded conceits. And for those that say they cannot conceive how such things can be done; That is no small Argument of the weakness of the Conceptions, Apprehensions, and Knowledg of such, who are apt to dispute the certainty of any thing that is above their Sphere; and it will not be found at all available against the Possibility of such performances, no more than a Mans doubting how it is possible that the Sea doth Ebb and Flow, should be an Argument that there were no such thing in Nature. We cannot conceive how from such small, and various Seeds, such different species of Plants and Trees receive their Formation; or how the Extreame distant Natures and Compositions of Soul and Body are United: but Yet notwithstanding our Ignorance, these things are very Obvious to our sense; tho beyond the Comprehension of our Reasons: and therefore it is no wonder if we are strangers to the Constitutions, and Powers of Creatures that do not appear to us. Therefore the best Judgment we can

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make of such extraordinary things is by the Evidence, and not the Measure of our Fancies. For by this we are certainly convinced that such things are really so, tho by reason of our confined Circumstances we are not able to penetrate into the Rationality of their Contingencies. CHAP. V. Propositions or Assertions concerning Witches and Witchcraft. The Character of a Witch. Some Considerations of the Original of their power. THE last Chapter having designed that Idol Worship (as the Devil is therein proposed Objectively to be Adored) Is not only a great Countenancer, but Tends vastly to the promotion of Diabolical Confederacies. Before we proceed to a particular and Historical Account of Ancient and Modern Witches, it may be necessary a little farther to explain what we mean by a Witch; and how far the power of such a one may be understood And this being a nice and difficult determination;

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The Candid Reader shall find very little new Asserted Notions either in Relation to their persons or practices; but we shall chuse to lay down what the most Unprejudiced, Learned, and Sober Writers of things relating to Matters of this Nature have upon their best search and Enquiry determined. And first it is agreed that it is very difficult to prove such, or such a one to be a Witch, and it ought to be done with the greatest Caution and Tenderness Imaginable: The loss being greater on the part of a false Testimony, than on that of a Supposed Criminal; Infernal Contracts are not supposed to be made in the presence of Witnesses; being as hath been said, against the Law of God and Man; So that the Devil out of a seeming regard to the safety and Immunity of his Prostitute may omit the Ceremony of Testes; the black pupil acting with greater security when she apprehends none knows of, or is privy to the Confederation. Yet is there no doubt but the Devil is as secure of his prey as if the whole world had subscribed a Teste to the Indenture; for by the consent of the party, he hath Seisin of her as his Property; which he will be sure never to part with, unless Ejected by a stronger

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than He. Those Hellish Compacts therefore, are Managed like the filthy Intrigues betwixt a Fornicator and his Strumpet, where it may be no Eye sees them that may Expose them to the penalties of Humane Laws; and it is difficult to prove matter of fact between them; but at last a Spurious off-spring, or a more Nauseous Rottenness unveils them to the world, and they linger out to a more Infamous Death, than if the Law had Chastised them; The Rottenness of their bones giving them more severe pains and Twinges than the Rod of Justice could have done: Not unlike this do some of these Infernal Prostitutes Escape the hand of the publick Justice until at last their loath'd and miserable Lives are seized as forfeitures to the Devil; and they are found (like Faustus) with broken Necks, or with some other wrack upon their Nauseous Bodies, that Evidently discovers their souls to have been Extorted from them, and that they have been forcibly Ejected upon forfeiture of their Lease. Some too, may have been unjustly accused for Witches; either by an Ignorance of Causes meerly Natural, or misapplying Causes that in themselves are supernatural: So that the very same

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operations which to Intelligent, and Enquiring Philosophers, are meerly the product of Natural Sympathies, or Antipathies of Heat, or Cold, or the like, to the unskilful shall appear, as done by Art Magical, or Diabolical. So the Freezing a cup of snow-

water to a Stool by the fireside, looks to some weak persons, with an Aspect very strange and unaccountable, whilst to those that consider and know the restraining Quality of the Salt, the others Admiration becomes almost Ridiculous. It is acknowledged by all Naturalists that the power of Imagination hath had, and may have strange Effects, especially upon tender and Irrational Bodies, such as Children, Chickens, Lambs and c. according to that of Virgil, *Nescio quis Teneros Oculus mihi fascinat Agnos.* And very strange performances may be effected by an Exalted and Fixed Imagination, the Intention of which vastly contributes towards the Effecting things seemingly Impossible. The formation of the Child in the Mothers Womb which if good Authority may be Credited) hath been Imputed to the force of an Imagination strongly possessed with such, or such a belief. And to this purpose, it is very remarkable what is by a learned

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pen related of a Lady, who being used to wear patches, and that during the time she was with child, a Gentleman told her that her child would have such a patch in its forehead; and accordingly at the birth of the Child, such a spot was discerned in the place described, and still remained in that same part of the Ladies Face, as a Testimony of the Impression a powerful Imagination may have on tender Bodies. Infinite more are the Experiments that might be mentioned of this kind, but if I should Enumerate never so many, it would nevertheless appear that the Feats, and performances of Infernal Confederacies vastly surpass whatsoever can be thought attainable in this kind; and this will be so Evident, by matters of Fact related in the following Collection that it would be needless to speak any thing more to it in this place. Besides, if it be supposed that some have been suspected for Witches, barely for having deformed Bodies, Ill Aspects, or Melancholy Constitutions doth it any ways appear from hence, that there is really no such thing as a Witch? Or may it not with as much reason be alledged, that because some for having Arms found about them,

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have been wrongfully accused for being Robbers; that therefore there is no such thing as a High-way man. Such allegations as these, do not at all disprove the Existence of such Hags. Tho I must confess that there is no reason that any person (by reason of those deformities which may be only the Effects of old Age, or the product of some disease) should be presently Indicted and trust up for a Witch; nor can I Imagine that ever such a thing hath been in a Civilized Nation, without the concomitant

circumstances of some other proofs: That would be a hard case indeed! But I think it will not be difficult to prove that there have been some whose Insides have been blackned with as foul and damnable Confederacies as others; who have notwithstanding appeared with Faces very Charming, and Angelical. For we have no account of any very Nauseous deformity that sate on the forehead of Jesabel, Joan of Arc, or Joan Queen of Naples. And perhaps the Attempts of these Hellish Agents may pass with less Suspicion, when under the plausible disguise of a handsom Face: For from Objects Nasty and deformed, men Naturally turn away, with a kind of Innate Aversion and Contempt;

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whilst under the Charming Attraction of a fair Face, the Magical Enchantment Insensibly Steals upon men. Nor is the Devil at any time more dangerous, than when he appears as an Angel of Light. Spotswood in his History of the Church of Scotland, book the 6th. page 383. Reports that there was one Agnes Sampson amongst the Witches and Sorcerers of that Kingdom, who was comonly called the Wise Wife of Keith, who was very remarkable; being (as he says) a Woman not of the for did and base sort of Witches, in outward appearance, but of a Matron like, and grave Mein, settled, and seemingly Judicious in her answers; who upon her Examination declared, That she had a Familiar Spirit, which upon her Invocation usually appeared to her in a Visible form, and resolved her of doubtful Matters, especially concerning Matters relating to the Life or Death of persons lying sick, and that he had taught her, when she called him, to use the word Holla Master. Upon which he usually appeared to her. See Wanly's Wonders of the little World. lib. 5. chap. 20. So that Deformity alone is no more an Argument of a Witch, than Beauty may be said to be an Evidence of a Whore.

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Sometimes, it is Objected, that some have come in and given Evidence against themselves; and being brought before Magistrates, have (it may be thought) causlesly accused themselves, by Confessing themselves to be Witches, and relating divers things by them done (as they have supposed) by the help of the Devil. And all this may be the Effect of a Deep Melancholy, or some Terrour that they may have been under: or perhaps an Argument that themselves have at the same time been under the Power of Witchcraft; or at least in some kind of Delirium of Phancy. So some Lunaticks have fancied themselves to be Kings, or Queens, and it hath been beyond the Power of the most Rational Arguments, and Demonstrations to convince

them of the contrary: But the Self-accusations of such is as little to be credited, as the Self-Compurgations, and Applauses of others; without some more substantial Testimony. It is Observable that Witches are commonly of the Female Sex, and some there are that confine that Term wholly to them: And ever since the prevalence of the First Temptation upon the first Woman; it is no wonder

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if the subtil Adversary still offer his Baits to such palats as are most desirous to taste Fruits forbidden; and more negligent in Enquiring into the Nature of what they Swallow. It was an Observation of Fulgentius, *Nescio quid habet Muliebre Nomen semper cum Sacris*. And it has been a long time observed of them, that if they incline to Virtue and Piety, few go beyond them; but if they take up with Superstitious and evil courses, none surpass them in Heights of Wickedness and mischief. Tho these wretched Artists are commonly distinguished into those of the Black, and White orders; they are certainly the same, and cannot be said to differ in deeds of darkness, which admit of no difference of Colour, They are certainly both alike guilty in Compounding with the Devil. The black are those which are looked upon to do the most Mischief, because they commonly Torment mens bodies, or Injure them in their Estates; and the White, are reckoned to be such as restore people to health, and to goods lost: So that accordingly they have acquired the Names of Good and Evil Women. But what Fellowship bath Light

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with Darkness, or what Communion hath Christ with Belial. Both these deal in the same forbidden Arts, and Equally bring Clients to their Hellish Master. They may be said to be like the Glasiers boys about the Town, who Employ themselves to break the Neighbours windows, that their Masters may have the profit of mending them again. Some Ancient Arts and Mysteries are said to be lost, but we have reason to believe that the Father of Mischeif will not let fall any of those Trades by which he brings Souls to perdition, as long as he can have Scholars, and Servants to carry on his purposes. So that we need not doubt the Continuance of that Ancient Devil-Craft, and Infernal Combination, as long as a Sordid Ignorance, Revengeful Malice, or Blind Superstition remain in the World. The Ignorant resort to it as to a School of Instruction, where they proceed and graduate themselves in the Cursed Mathematicks, and Mysteries of the Lower World. The Malicious apply themselves for Revenge, to wreak their spleens upon those they have Animosity against; and

they are all the better part of Mankind: For if once they become in League with the Devil, they must

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be supposed to have espoused his Interest so far, as to stretch out their Malice answerable to his Enmity, which is against all Mankind in general, but particularly against those of the greatest Integrity: as is evident in the case of our First Parents, Job, our Blessed Saviour and his Holy Apostles. And in the Revelation of St. John, the Angel tells the Church of Smyrna, that the Devil should cast some of them into prison that they might be Tried. And Luke 22. chap. 31. vers. He tells Peter that Satan had desired to winnow him, as they do wheat, but our Lord had prayed for him, and c. And this must be Imputed to that Enmity which was put between the seed of the Woman, and that of the Serpent; So that ever since the Apostate Angel hath by himself, and his wicked Agents, continually been Attempting to wreak his Revenge upon them. The Superstitious are with as much ease, as any, drawn into the Fatal snare, for they often become Witches, by endeavouring to defend themselves against Witchcraft. These doubting that some Witch might have power to hurt them, arm themselves with the Devil's Shield against the Devil's Sword: Putting on the Armour of Charms, and Spells piecemeal

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by degrees; until at length they come to be Devil-fenc'd cap-a-pie: and so at first they are drawn into a League Defensive; until at last it comes to be declared Offensive too. That Art is quickly learnt; which wants nothing but Credulity and practice to attain it and where the Devil once finds an Invitation, he ever after Haunts. Of these Proficients in the Black Mysteries, there are some who at first begin with Feats rather diverting, than Hurtful; for they are sometimes entertained by Ludicrous and gamesom Spirits, who (to appearance) do things seemingly pleasant: but this pastime costs them dear in the End; for they play so long on the brink of Hell, until at length they tumble in, and sport with the devouring Lyon, until they are seized by his griping Paw; from whence They never after have power to Extricate themselves. Others there are that are prevail'd with by none of these considerations; but take up the use of Magical Forms, and Simples by Tradition: Those that were their Predecessors deriving down to them the use of some Mystical words, or Ceremonies upon the recital of which, they acquire the knowledge of many strange, and

remote secrets; and are Assisted in the performance of things much above the reach of a power meerly Humane. We have no reason to think it Improbable that the Apostate Spirit may have Obligated himself, upon the bare naming, or repeating such or such set forms of words (by himself, perhaps Appointed) to attend upon those that make use of them. And upon this account it is that Balaam and the Wisemen of Nebuchadnezar (mentioned in the book of Daniel) are acquitted by Learned men, from having a particular Covenant with the Devil, or acting by the Rules of the greater Sorcery. And here I cannot omit relating a passage which was told me when I was a Shool-boy in the house of a Learned and Religious Divine in the Country, That there formerly Lived in the same house a Parson, who likewise taught the Latin tongue, and having several Lads under his care; they (one day when he was at Dinner at a Gentlemans house about a mile from the place) happened to go into his Study, and (whether out of Curiosity, or by accident, is uncertain) were reading in a book of his, relating to that forbidden Art; the

Lads continued reading, 'till divers Spirits came into the Room to them (as I remember) I was told in the Shape of boys, which seemed with a nimble motion to caper and play about them: Their Master, who was then at such a distance from them, and at dinner, had some Notice of what was doing at home, and immediatly rose from table, and repaired to them, where he found them very perplexed at their new company, but knew not how to be rid of them but upon the coming in of their Master, they were soon discharged. Not unlike to this may be the case of some, who having by them books of Conjuraton, may perhaps ignorantly, and undesignedly peruse them, without any previous Compact; until at length their Inquisitive Inclinations are so wrought upon, as to make use of the more Interdicted means for their Information. Nor is it Improbable, but that some Students in Astrology, may (in their first Addresses to that Science) aim no farther than the satisfaction of their Curiosity, in the Knowledge of Hidden and remote Questions; and Future Events; Whilst those Mischievous Spirits (who like Beasts of prey) watching

all Occasions to entrap and get them into their Envious reach: may work upon their overcurious and inquisitive Genius's to search after the more prohibited means of satisfying their sinful

Curiosity. So that Judicial Astrology may well be lookt upon, as a fair Introduction to the Diabolical Art. And it seems not Improbable, but it might at first be set on foot as a Lure to draw the Over-curious into those snares that lye beyond it. And whosoever but seriously Considers the Nature of those Questions, which the pretenders to that Art undertake to resolve, will find reason to think that they step somewhat beyond those bounds which are set to their Enquiries. And it is too much to be doubted, that those who take upon them to Predict and Calculate of such Occult Contingencies, and Futurities; are not always free from Inticements and solicitations to the more dangerous Correspondencies. Tho all this while it is not denyed but that there may be an Observation of Sydereal and Planetical Motions, which falls not under the black Character of those Interdicted Arts; but if kept within the modest directions of Natural Speculation, may not only

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be Lawful, but of Good use, to Excite in us an Admiration and Adoration of him that stretched out the Heavens like a Curtain, and bindeth up the sweet Influences of the Pleiades, Causing the Stars in their Courses to fight against such as Oppugn his Righteous purposes. As we read in the Sacred pages. Nor would we be thought to include all manner of Intimation of Future Events under the Notion of unlawful Divination; since it is very apparent, that as the practitioners of the Forbidden Study do by the Indication of the Devil and his wicked Angels, arrive to a Dear-bought Knowlegde of things to come: So oftentimes it pleaseth God (by the blessed Guardians of his Saints, and) by the Ministry of Holy Spirits, to Impart to such as truly fear him, and call upon his Name, some certain Intimations of his Divine pleasure in relation to Mundane affairs, and the Changes that may happen either to his Church in general, or to particular Countries, Families, or Persons. Many Instances of this kind might be produced, of which, for proof some few shall be mentioned. Such was the Dream of Nebuchadnezar, Interpreted by the Prophet Daniel, and mentioned

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in the 4. chap. of that Prophetie and such may that Voice which was heard in the Temple before the destruction of Jerusalem, be well thought to be: When by a Migremus Hinc, an Alarm was given to the Jews to remove before the Storm of that dreadful War came upon them, which Occasioned the destruction of their City and Temple. The late Reverend and Learned Bishop Vsher, as is written in his Life, predicted the Massacre in Ireland, many

Years before the bloody Execution of it. And King James, strangely discovered the horrid Powder Treason, by that letter to the Lord Mont-Eagle; which can hardly be imputed to any thing less than the Courteous Intimation, or Impulse of some good Genius. Nor is it at all unlikely that we are beholden to those Watchful Admonishers of us, for the seasonable Hints of approaching Calamities, which often shew themselves to us Either in Aerial, or other Prodigies. For these by the most Considerate men of all Ages have been acknowledged to be the Prodroms of great Calamities, or Catastrophies. So our Blessed Saviour tells us that there

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shall be Signs in the Heavens, and Signs in the Earth, before that great and terrible day of the Lord. And who knows, but these Indexes may be through the Care of those good and tender Guardians; who out of tenderness of our Welfare may give us those Cautions, and Admonitions to provide our selves against a day of Tryal. The dreadful desolations that happened in Germany, and England, in the Late unnatural Warrs (which whether or no they were presaged by them, yet certainly had many Tremendous Apparitions in the Air, and on the Earth and c. before those Calamities broke forth amongst them;) I say these are dismal Testimonies of the consequence of such Presages. But these Kind of Predictions, as they are the effects of the Benevolence of Heaven, to us sinful Mortals, so they generally startle and awaken a secure and sinful World to meet God in the way of his Judgments: or if they have not that good effect on the sensual and Disobedient; they are at least Messengers of Joy, and Harbingers of Grace to those who apply themselves to Study the Voice of God in his Providences.

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Whilst we are foretold in the Holy Scripture that Wicked men and seducers shall wax worse and worse, deceiving, and being deceived. For the Spirit of Delusion to which they adhere, shall betray them into gross mistakes, and palpable deviations; such are Generally Impenetrable by the Warning of Heaven, they are Judicially Blinded, and Infatuated, that they should not come to the knowledge of the Truth. Thus the Prophet Ezekiel tells us of a Spirit of Lying, which entered into the False Prophets, and they cryed Peace, Peace; when a sudden desolation, and destruction from the Lord was coming upon them. And this will be the dreadful case of those miserable Wretches who have given themselves up to the Conduct of the Father of Lyes; Who either out of a belief that they have no souls, have given themselves

over to work Wickedness; Or else despising the Glories of a Blessed Eternity, have Listed themselves under the Banner of Satan, to Fight against the Power of the Omnipotent. And that Atheism, Idolatry, Sensuality, and Debauchery, have a Natural Tendency to promote this Impious and Diabolical Confederacy, hath been hinted in the forgoing Pages. Which being so Regular,

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Learnedly, and Largely Treated of by the Excellent pens of Dr. H. M. and Mr. J. G. before mentioned, in the second part of Saducismus Triumphatus; I shall presume to Wade no further in the Argumentative, and Philosophical part; but proceed now, to give an Account of the most Attested Relations of Ancient Witches; and thence descend to some very remarkable, and Credible Modern Relations, most of which have happened in these Few years, and will be attested by persons of Unquestionable Worth and Reputation now alive amongst us.

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CHAP. VI. Examples of Witchcraft, and Familiarity with Devils amongst the Antient Druids, Sybils, Vestal Virgins, and Heathen Priests. IT is one of the Black Marks which the Apostle of the Gentiles gives us of Antichrist, That he shall sit in the Temple of God, and shew himself to be worshipped as God. And if we consider the Temples, Groves, Altars, Sacrifices and Priests that the Antients in the days of their Blindness, and stupid Idolatry Erected, and Consecrated to their Infernal Deities, we shall find that this Exaction of Worship and Adoration which Antichrist lays claim to, was in the former Ages paid unto the Devil himself; and that the Apostate Church of Rome usurped to her Revolted Head those Sacred Rites in conformity to those Sacrifices which their Idolatrous Ancestors paid unto the Revolted and Apostate Angels. This Chapter therefore shall be

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filled with an Enumeration of some of the first Proficients in the Black Infernal Mysteries, that we may make way to parallel them with an Account of the Proficiency of divers Popes and Orders among the Idolatrous Romanists in the same dark and Diabolical Arts, in some of the following Pages. But what Astonishment may it well raise in us, if we but remark, that not only those Barbarous Nations that never knew the true God, nor had the Advantages of his Law, and his Prophets, amongst them, should

follow the foul Abomination: But even the chosen Israelites, to whom (as the Psalmist elegantly expresses) the Almighty arose Early, and sent his Prophets, who saw his wonders in Egypt, in the Red Sea, and in the Wilderness, who saw the Lightnings, heard the Thunders, and the solemn noise of Trumpets, when their Captain Moses receiv'd the Law from the mouth of the Most High on Mount Sinai, and had there that First, Positive and Repeated Command against Idolworship, which (by the dreadful and amazing Judgments inflicted on them for that provoking sin) can be thought to be understood no otherwise than Devil-worship. See Exod. 20. 23. Yet

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notwithstanding, that this Israel should forsake the God that bought them, and marked them by special favours from all the Nations of the Earth! This you'll say is stupendious Ingratitude, and tremendous Apostacy. What can be thought of that Biggotted Ahab, who is said to have Taught Israel to sin? He had been nurst up under a Whorish, Idolatrous Mother, the Patroness of the Priests of Baal: And he makes little less than a challenge to the Almighty to contend with his Adored Baalim. See I Kings 18. They were then so besotted, that they thought Baal to be a greater God, than he who laid the Foundations of the Earth, and whose Thunders their Rebellious Fathers had heard on the Sacred Mountain. Was it possible that those Infernal Priests should expect an answer by Fire from their detestable Idol, unless they had at some time or other by some Voice, or Motion, or by some Success of their Impious Adorations been deluded into an Opinion that there was something Sacred in that which they reared their Shrines unto? It is (I think) indubitable, that the Devil, the Father of Lyes and Blasphemies, had some way or other gull'd them into that opprobrious

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Worship. They skipt up and down upon his Altars, and lanced themselves until the blood gushed out; with their Devils Littany, O Baal, hear us, or, We beseech thee to hear us, O Baal. What can this be but an Invocation of the Devil? and bears so near a Resemblance unto Witchcraft, as if it were the Original of it. Do the False Prophets call upon the Devil in their Idol? So do the Witches call upon their Familiar: Do they offer Sacrifice to their Gods? So do these to their Goblins: They allure them with Incense and Perfumes; they eat and drink by way of Oblation to them, as the Priests used to do in their Idol. Temples: And as the Hellish Priests offered their own Blood to Baal; so do these Infernal Hags in their Contracts with Beelzebub. So that having

now cleared the way by explaining the foul Conformity and Analogy betwixt Idolatry and Witchcraft, it may well be expected that I should assume the premised Method, and give some Instances of Antient Examples to make good the Thesis. Therefore not to look back upon those dreadful Examples, which the Sacred Writings afford us of the hardened Israelites, I shall proceed with

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some Remarks upon the Antient, and much Celebrated Sybils. And that it was the usual Compellation the Ignorant Antients gave to their Familiars, Spirits, or Genii, to call them Gods, none need doubt who have read what is related of the Pythoness of Endor in the Book of Samuel, where she replies to King Saul, I see Gods coming up out of the Earth. So in I Kings 20. 21. The Syrians speak of the Gods of the Hills, add of the Valleys, by which it is evident they reckon'd those Dæmons which used to shew themselves unto them in those places to be Gods; nay, the Idolatrous Gentiles paid an Adoration to them. No wonder then if the Sybils obtained their name from an apprehension that they had Communion and Converse with the Gods; for so it is thought the words Sios and Beel do import. It always hath been, and still is, the Custom of all Nations to affix something of a sacred and venerable Title or Character on persons they have esteemed to be Inspired, or in favour with their Gods, and that even amongst the most uncultivated Scythians and Indians. That the Sybils did generally by their Raptures and Enthusiasms promote and

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encourage an Affiance in, and Dependence upon the Heathen Oracles and Idols, none need doubt who have seen the Account Zozimus gives of them; who particularly relates many of their Verses full of Superstitions and Tradition, having no affinity at all with the holy Religion, but tending to advance the Credit of their Pagan Shrines. The Learned Wierius in his Book de Præstigiis Dæmonum, lib. I. cap. 7. reckons most of the Sybils to be no better than Enthusiastæ, and Pythonistæ, and amongst the number of such against whom the mighty Prophet Moses made a Law, that those who resorted to them, should be stoned; and he is farther of Opinion, that through their Writings the Frantick Romans were drawn into many of their Extatick and Superstitious pursuits of their multiplied Deities. And although some extraordinary Prophecies relating to the Birth of the Glorious Messiah, are to be found in some of their Writings, yet will not those excuse the gross Dæmonolatry of the rest, any more than that Prædiction of the Delphick Oracle before cited

can be supposed to Atone for the wretched Derelictions of the True and Holy God, occasioned by the Libidinous quest of the Nations

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after that Idol. Besides, we have no mention made so much as of one of them in the Holy Register, tho their Writings had a Date long before the Records of the Blessed Evangelists and Apostles. Nor need it be thought strange that an Elogy in praise of our Saviour, should come from the Pen of a Pagan Prophetess, more than that an Acknowledgment that he was the Son of God, should be proclaimed by the mouth of the Father of Lies, and the promoter of false Gods himself; who hath been compelled by the irresistible power of Divine Truth to pay that Acknowledgment to the Sovereign of all. Or, whether those Divine Prædictions attributed to them, were properly their own, or the Works of others of later Date, and pretended to be theirs, shall not be my task here to determine. They were generally Priests Consecrated to Apollo, or the Delphick, or some other Oracle; and in furious Raptures pronounced their Prophecies. Plato was of opinion that they were Inspired by the Gods, or some Spirit. And Jamblicus tells us, that the Sybil of Delphos two several ways received her Inspirations, either by a soft breath which came upon her whilst she was, or seemed to be

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in a Trance or Extasie; or else by sitting on a Tripod of Brass, before the mouth of a Cave, from whence proceeded Fire, or a whispering, Voice, upon which she either resolved the questions demanded of her, or uttered her Prophecies. See Heywoods Hist. of Women, p. 78. To these resorted the great Captains, to know the Fate of their Wars; the Country-man to enquire of the Fertility of the ensuing Season; and others sought their direction in Emergent cases. They appointed where Temples and Altars should be reared, and when their Sacrifices were to be observed: And altho according to the Language of those times, all Females (as there were then many) that were rapt with this Prophetick Fury were called Sybils; yet our Modern Authors have reduc'd the number to ten, or twelve, because to them peculiarly are attributed those prædictions concerning the Evangelical times. They are thus named Sybilla Persica, called Antiquissima Vaticinantium; She is said to have divided the term of years until the coming of Christ into seven Ages, reckoning the first from Adam to Noah 1556 years, and from the Flood to Abraham 292; from the

time of Abraham to the Children of Israels coming from Egypt 503. from that time to the building the Temple by King Solomon 481; and from thence to the Babylonish Captivity 1800 years; and from thence to the Birth of our Saviour the number of 614 years; which being added together, with the number of years, since the Redemption by the sufferings of the Immaculate High Priest, makes the number of Six thousand nine hundred and thirty years, which comes within 48 years of the Roman Account; whereas by the Scripture reckoning it will amount to but Five thousand six hundred thirty and three years. So that upon the whole we see the Roman Priest keeps a nearer touch with the Priest of Apollo, than the Sacred Chronicle. 2. Was called Sybilla Lybica; and a great dispute there is whether she or the forenamed were the more Antient. 3. Was Sybilla Delphica, she is said to have prophesied of the Trojan War. This by some is affirmed to be that Daphne whom Ovid feigns in his Metamorphosis, to be changed into a Laurel, to avoid the embraces of Apollo; and if we can credit their Writings, we shall find, the Delphick

Deity mightily enamoured on his Female Priests. 4. Is said to be Sybilla Cumæa; of whom it is reported, that being one of the Branchidæ, or Priests of Apollo, that attended an Old Altar in the Milesian Fields, near the City of Cuma, when Pactias the Persian had fled for refuge to the Inhabitants thereof, and was by Mazares their great General commanded to be delivered into his hand; the Cumæans thereupon consulted their Old Oracle, and were commanded by the Sybil to deliver him up; but one Aristodicus, who was a person of note among them, loth to deliver one who had committed the protection of his Life into their hands, delayed going out of the Temple, and espying about the place some Nests of young Sparrows, was about to carry them away; when suddenly he heard a voice from the Altar, speaking thus to him; O thou most wicked of Men, what arrogant boldness hath so far possest thee, that thou presumest to take hence my Suppliants and such as I have taken to my protection? Upon which, Aristodicus returned this bold and free answer; Dost thou O King, succour and protect thy Suppliants, and commandest us to betray the life of Pactias to the Persians?

5. Is reckoned to be Sybilla Samia, because born in the Island of Samos, a place notoriously famous for Idolatry; and where the

Neiades, a sort of old fashioned Goblins are first reported to have shewed themselves, and entred into a converse with Mortals. 6. Sybilla Cumana, called likewise Amalthea; of her are devised abundance of Fabulous Stories, she hath likewise ascribed to her a Prophecy of Christs Incarnation. 7. Sybilla Hellespontica; she is said to be descended from the Trojans, and to have written of the Wars between the Greeks, and that City. 8. Sybilla Phrygia, called besides Vates Ancyrae. It is said of her, that she was to have prostituted her self to Apollo, to obtain the Spirit of Divination, which she refused, after he had inspired her, so that afterward, in Revenge, he so ordered it, that no one gave Credit to her Predictions. She is likewise said to have Prophesied of the destruction of Troy, and of the coming of Christ. 9. They say was Sybilla Europea; little is said of her, only a Prophecy assigned to her concerning the coming of the blessed day of our Redemption.

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10. Is accounted Sybilla Tyburtina, or Italica, being born near the River Tyber. She is reckoned to have lived in the time of Augustus Cæsar; and that upon account of her Devotion, Heaven opened, and shewed the B. V. with her glorious Infant to the Emperour, at such time as the Romans were asking the Oracle about Deifying of Augustus: And that at the same time a voice was heard in the Air, Hæcest Ara Primogeniti Dei, which they say is since dedicated to the Blessed Virgin; who in time perhaps may give his Holiness thanks for it. 11, 12. Are named Sybilla Egyptia, and Sybilla Erithrea, to both which are assigned certain Prophetick verses relating to our Saviour, and to the last a clause in commendation of St. Peter, which makes it seem to me as if inserted by some of those who pretended to have been his Successors. Besides these, there have been reckoned abundance more Sybills, who never pretended to exceed the Order of the Bacchidæ, who still attended the Groves, and Altars of the Heathen Oracles, and thence returned such answers as their Dæmon inspired them withal, by which it is demonstrable to whom they

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did belong, by the Office assigned them. Tibullus in his second Book makes mention of some of them. Quicquid Amalthea, quicquid Marpesia (dixit, Heriphile Phæbogrataque quod monuit. Politianus likewise reckons up divers of the Phæbaïedes, or Sybills, with others skilful in Divination, in his Poem on that occasion, whereof this is a part, -----Quod and veteres prompsere Sy- and nbsp; (billæ. Carmen Amalthæa, and c. See Heywood as before. Besides these, there were another fort of

Votaries to the Goddess Vesta, who were tied by their order to the strictest Virginity for thirty years; and upon conviction of any lapse in that kind, they were immured, whilst alive. Their Office was to keep the fire always burning on the Altar of Vesta, they were under the Discipline of the Flamen, or High Priest, who instructed them in the Ceremonies, and had the charge of punishing their Delinquencies. This Order seems to have been of

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great Antiquity and Veneration amongst the Trojans, by whom it was brought into Italy in those early days, before the building of the City Lavinum. As Virgil records in his *Æneids*, lib. 2. -----
--Vestamque potentem, Æternumque aditis effert penetralibus
and nbsp; (Ignem. Dr. Cotta in his discovery of Witchcraft; makes a quotation out of Livy, of one of this Ancient. Order, named Claudia, who (unassisted by any humane help) did (only with a small string fastened thereunto) draw a mighty Ship along the River of Tyber; which by reason of its vast weight and greatness, could not be moved by the force of many strong Men, assisted by Cattle that were used to draw heavy burthens, which with good reason he concludes she could not have performed without the co-operation of some evil Spirit. He likewise mentions Tuccia, another of that Sister-hood, who by muttering some Invocation, or Inchantment, could take up water in a Sieve, and carry it at a good distance from the River Tyber, without spilling a drop.

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Besides, he takes notice out of Carion, quoted by Melancthon, of a Druid amongst the Nation of the Tungri, who did foretel to Dioclesian, That after he had killed a Boar, he should be Emperour of Rome. Which came to pass after he had killed one Aper, who was at that time an Usurper, and whose name in the Latin Tongue, signifies a Boar. Heywood reports in page 100. That Alexander the great went to the Oracle of Delphos to demand the success of his Expedition against Darius; after many Importunities, was answered by the Prophetess with an Invictus eris O Alexander. By which his great Victories, and Triumphs were foretold, although had he met with contrary misfortune, the subtle Devil could have salved the reputation of the Oracle, by construing the words with relation to himself: So that if Alexander had been vanquished by Darius, yet had he remained Invictus, because by his Importunities, he overcame the Oracle. It would be endless, should I go about to enumerate the many Instances, with which Histories do abound in this kind; nor do I

desire to tire the Reader with a tedious transcript of Relations so common amongst Authors: That

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which is here represented, will be sufficient to evince, that Idol Priest-Craft, and Devil-Worship, are inseparable dependants one upon the other: That the Devils Empire hath been supported, and promoted by the Collusion of his Priests, and the Reputation of the Priest hath been acquired by his converse, and intercourse with the Devil and his Oracles. The Apostate Angel was not contented to have his Altars advanced, his Oracles sought unto, his Idols Adored, his Priests had in Admiration among the Great and Pompous Eastern, and Western Monarchies: But he hath stained the remote Indians with his foul and contagious Worship; and with the help of his more Pagan Priests, and Brachmans, enslaved those Barbarous Nations to a Diabolical Adoration of his horrid Shrines. Sometimes they Sacrifice, and supplicate unto his Image in the most foul and monstrous Figure; sometimes he personally appears unto them, and frights them into a Panick Adoration of his Tremendous Deity: Oftentimes he scares them with dreadful Apparitions in the Air, which he rends with violent Tempests, and devouring fire, and frequently mischiefs

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them, not only in their Fields, but in their persons too, which occasions their supplicating him to avert his Terrours from them. The Histories of America give a large account of the many slaveries they are drawn into by this their Infernal Deity, who seems to have obtained a Personal Empire, and Dominion amongst them. The History of Persia gives a large Relation of the many monstrous Idols, and Pagods, to which that People pay Divine Worship, and Adoration, to some of which they offer their Children by way of Immolation, as the Idolatrous Israelites of old did unto their Monster Moloch. To some of their Idols they prostitute their Daughters, whom they reckon not fit for the Nuptial Rites, until they have permitted a penetration of their Bodies, by the wanton Member of their Beastly Idol: Or rather some sordid and lascivious Spirit, that sometimes actuates it from within. See Herberts Travels, which I take it, gives a particular, and distinct account of these, and divers other Abominations among them. Nor have the Inhabitants of China, and the Eastern India, escaped the pollution of this Devil-Worship. For Ferdinand

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Mendez Pinto, a Portuguese, who Travelled many years amongst them, hath very largely set forth the many Idolatries and Superstitions of that people: They have amongst them a vast number of Priests, which they have in high veneration; and a prodigious accumulation of Rites and Ceremonies. And though the Turks in their extended Empire do forbid the use of Idols, yet we find in Knowles his History of them, that they have amongst their Priests abundance of Conjurers, which they call Wise, or Cunning Men, by which they maintain a Correspondence with the black Inhabitants of the Infernal World: So that, tho they do not permit the use of the more lawful and liberal Studies, they yet give themselves up to be Scholars, and Disciples to the most interdicted Mysteries. In Lappland they maintain such an ordinary Correspondence with the expelled Spirits, that a Lappland Witch is almost grown to a Proverb with us: And though it be common amongst the Inhabitants to Converse, and Revel with their Dæmons, and Familiars; yet the Priests among them generally acquire a dexterity in the Art above what the rest can pretend to: So that they do as

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ordinarily train up their people in those Black Arts, as we do ours in Trades, and Liberal Sciences. There was in the year 1677. or 78. a Book printed, Intituled, The History of Lappland, which gives a full relation of their many Methods of raising their Spirits; and of divers forms and shapes, in which they ordinarily shewed themselves to their Invocators, and conversed with them, sometimes like a Satyr, sometimes in the likeness of a Man: and there is amongst them such a kind of Familiarity maintained, as if they were of the same Country, and Descent. Amongst the many ways they have to call the Spirits to their Attendance, none is more in use then that of a Magical Drum they have, and in great esteem amongst them; they are very well described in the Book above mentioned, and I have lately seen one of those Drums in Gresham Colledge; it is all over marked upon the vellum with a sort of Necromantick Characters, somewhat like the Arabick letters; but doubtless a sort of Orthography, taught by the Black Master of the Infernal Science. When one of these Drums is beaten (with the addition of some Diabolical Ceremonies

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and Incantations,) the Spirit presently attends, and either answers to what is demanded, out of the Drum, or else appears in some form in a place assigned him, and there resolves the matter for which he was invoked. It is notorious, amongst all

Historians, that the people of Lappland sell Winds to Merchants for certain Voyages; by which they much enrich themselves. But I fear I have stretched this Chapter beyond its due length, though I have used all possible brevity to contract it. I shall therefore here put a period to this, and hasten to the seventh Chapter.

Chapter 7

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CHAP. VII. Confederacy of several Popes, and Roman Priests with the Devil. Such the principal Incouragers and promoters of Idolatry in the Church. HAVING as succinctly as I could, given an account of the Gentiles, and Jewish Idolatry, with the mischievous Consequences thereof, in the former Chapters: My Method now leads me to relate in this Chapter how fatal Idol-Adoration hath been, and must still be to those that continue it, tho under a different denomination: So that Rome Antichristian, will appear not to come short of, if not to exceed, the Dæmonolatry of Rome Pagan. I shall therefore first begin with a list of some of their Popes, as I find them Registered by the Learned and Ingenious Mr. Wanly, in his Wonders of the little World, page 473. where, (out of their own Authors, and particularly their Celebrated Platina,) he gives a Catalogue

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of divers of them, who stand Recorded for Conjurers, and such as have had Familiarity with the Devil. And here it ought not to pass without good Observation, that in the first Centuries, before their Bishops had made a defection from the humility, and purity of the Evangelical Doctrine, we find none of them branded with that blackest of Characters; but after the Apostacy from the Primitive Simplicity had gradually obtained among them, then came they to fall off from the Worship of God himself, to a downright contracting with, if not Worshipping of the Devil. We will first observe by what degrees this defection obtained upon them: For, 1. Alexander the first introduced that which they call Holy Water, mixed with Salt, and ordered it to be used. 2. Sixtus the first ordered, that Priests should Minister in linnen Surplices. 3. Fælix the first appointed yearly Sacrifices in memory of the Martyrs. 4. Marcus the first brought in the singing of the Nicene Creed, and the giving the Pal to the Bishop of Ostia.

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5. Zosimus brought the use of Tapers into the Church. 6. Boniface the third obtained of Phocas, a Murtherer of his Lord, that Popish Supremacy, which to this day is so much stood upon, and was the first that Usurped the proud Title of Universal Bishop. 7. Boniface the fourth instituted Allhallow day, and dedicated the Temple of Pantheon, (an Idol Temple) to the Virgin Mary. 8. Martin the first, ordered Priests to shave their Polls, and to keep themselves single. 9. Vitalianus the first, first brought Organs in use in the Church of Rome. He sent Theodorus, and Hadrian into England, to introduce the Latin service. 10. Leo the second, Ratified the sixth Synod, to confirm the Mass, and brought in the kissing of the Pax. 11. John the seventh, noted for building Churches, and erecting Images. 12. Gregory the second Excommunicates the Emperour Leo Isaurus, for standing against Images. 13. Gregory the third Excommunicates the Emperour upon the quarrel about Images. 14. Paul the first Excommunicates

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the Emperour Constantine Capronimus upon the same Quarrel, upon which, it was well worth noting that the Emperours, who were descended from Idolaters, and Persecutors, withstood Images, being convinced of the dangerous consequences of them; when those who pretended to be the Successors of the Apostles, were the Introducers of Heathenish Idolatry into the Church of God. 15. Stephen the third brought in Worshipping, and Censing of Images. So the point was gained. 16. Martin the second, his Father Palumbus was acknowledged to be a Conjuror: by which Arts it is said he sought the Papacy. 17. Christopher the first is Recorded to have got into the Chair by the aforesaid evil Arts: and was therefore deposed, and thrust into a Monastery. 18. Sergius the third ordained the bearing of Candles in the feast of the Purification of the Virgin Mary. 19. John the thirteenth, a man from his Youth polluted with all kind of villany and dishonesty, deposed in Council by the Emperour Otho, slain in the Act of Adultery.

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20. John the fourteenth began to Baptize Bells, and give them Names. 21. Silvester the second was a Magician, and contracted with the Devil for the Papacy. 22. John the nineteenth given to Magick; he took off the Election of the Pope from the People; and appointed the Feast of All-Souls. 23. Benedict the ninth, a Conjuror, wont with Laurence and Gratian (two Conjurers) whom he made Cardinals, to wander in the Woods, to invoke Devils, and bewitch Women to follow them. 24. Nicholaus the second, a

great contender for Transubstantiation. 25. Innocent the third brought in the Doctrine of Transubstantiation. 26. Sixtus the fourth brought in Beads into the Divine Worship. 27. Alexander the sixth, Incestuous with his own Daughter, and gave himself to the Devil. By this short, yet dreadful List, it may appear by what degrees, first Superstition, then Idolatry, and after that Dæmonolatry, or a Correspondence, if not a Confederacy with the Prince of Darkness, crept into the world; nay, that part of it that claims the name of an Apostolick Church: Tho nothing more contrary, or

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rather Diametrically opposite to the Doctrine and Faith established by the Holy Jesus, and his blessed Apostles. The Heathen Oracles had been struck dumb by the coming of the Eternal Redeemer, and the Divine Miracles wrought by him in Confirmation of the everlasting Gospel; the Magicians, and Sorcerers confounded by the Sacred Authority derived to the constituted Apostles, as we find recorded in their Acts, in the cases of Simon Magus, and Elimas the Sorcerer, with divers others of that kind: But after the Christian Doctrine had been confirmed by so many, and unquestionable Divine Miracles, so that there wanted nothing that might assure the World of the mighty hand of God that accompanied his Ministers in their first planting the Gospel of Salvation: Then again do we find the Arch-Enemy of our Souls unchained, and we may well calculate his losing from the time of Stephen the third, which was that fatal period that again spread the foul Contagion over the Apostate Church: For now the mystery of Iniquity shewed itself in the Temple of God, and the old Serpent began again to be Worshipped as God, and re-assume his Altars in the obnoxious Temples.

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And here I cannot omit that which is irrefragably urged upon this Argument by the learned Doctor Brevint, in his Book, intituled, Saul and Samuel at Endor; a Treatise, that perhaps gives some of the clearest demonstrations of the defection of the Roman Church, of any thing yet extant: though many of our Reverend and Learned Divines have acquitted themselves with singular Honour upon that occasion, to whose Memories Posterity will be obliged to pay the most grateful acknowledgments: But this Gentleman had the opportunity of a long co-habitation amongst their Fathers beyond the Seas, and the advantage of making such discoveries, and observations, as cannot fall under the cognizance of others. I shall therefore make bold to cite some

passages out of the fore-named book of that excellent Authors, in refutation of the pretended Roman Miracles. I shall begin with p. 45. where he makes a quotation out of St. August. de Civit. l. 10, c. 16. 'There are some of the Devils Miracles, saith St. Austin, that as to the work itself, seem to be no lesser then Gods are, but their end must distinguish them. And therefore he will have the Miracles of the latter times

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to be tryed by the true Church, as we find it in the Scriptures: and not the Church by these Miracles. Bring Roman Miracles to this Rule, you may divide them into three Ranks; for some of them are but meer Tales; some are counterfeit Impostures, and Artificial tricks of Juglers: others have a real Being, but the Question is, whence they have it. As for the first sort of Miracles: The Papists have by little and little, heaped them to such an extravagancy, that divers of their Communion, who have some Modesty left them, can scarce forbear blushing at the Relation. Gregory of Tours, and Gregory the first Bishop of Rome, (if the four Books of Dialogues be truly his) did begin pretty well to tell stories: but these are nothing to the advances made by other Prelates, and great Roman Doctors, in the following Ages: And I may say confidently that these Romanists are not much short of the most extravagant Romancers. There you shall read of Constantine the Great being a Leper, and transferring his Roman Empire upon that Pope that made him clean, of Wolves, and Lyons bringing back Lambs, and restoring

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them out of their Entrails, after they had torn them to pieces; of Birds flocking about to hear Sermons; and of Asses becoming Roman Catholicks, at least kneeling to adore the Mass-Sacrament, and c. They cannot conceive any great man to be a Saint, unless he hath an extraordinary gift for the working of such Miracles. How true they be, you may best learn of the very Saints, who deny them: As for Example, S. Bernard, S. Chrysostom, and St. Gregory, and yet they are forced upon them: And you can hardly pass for a true Catholick, unless you believe that St. Bernard was saluted, and suckled several times by our Lady in her Image; that St. Chrysostom did Raise the dead, did cure all sorts of incurable diseases; and had every night St. Paul himself whispering in his Ear, what he did write on his Epistles. And as to St. Gregory the Great, he had no meaner whisperer then the Holy Ghost in Person, under the shape of a Pigeon sitting quietly upon his head, and sometimes stretching down her Bill into his Mouth, when he was Preaching. And we

know that the Grand Impostor, Mahomet, pretended somewhat the like about the same time.

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Now you may be sure all these things are Fabulous, since disowned by the very men who are pretended to have had them, and who therefore knew best the truth of all these works, and assistances. Much like to these are the Miracles of Ignatius Loyola, when he cures Women in their Travail, if you but set his Seal, or Signet on their Belly; when he makes the house where he happens to be, horribly shake; and when himself grows as hot, and as terrible as Mount Ætna, by the fierce motion of that Spirit, which from a debauch'd Soldier, made him a holy Jesuit: or when he sees the Soul of his dearest Friend Hosius mounting up into the Sky, far more gorgeous then the Soul of any other: or when he works greater Miracles with his own name in a little piece of paper, Cum nomine suo Chartæ inscripto, then Moses and the Apostles did in Gods name. We cannot deny (says the Bishop of Canaries) but sometimes very grave men write, and leave to posterity such reports about Saints Miracles, humouring hereby both themselves and the people, whom they perceive both prone to believe, and importunate to have them do so.'

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For the Authority of the above cited Fables, that worthy Divine quotes their own various Authors, citing the several Books, and Pages, where they are related; for confirmation of which, I must refer you to the 45th p. of his Book before mentioned. And is it not hereby evident to all that will not wilfully blind themselves to their own delusion, that these Stories, if true, are no other than Diabolical Cheats; being such, as in no wise can be imagined to confirm the Evangelical Doctrine, but rather the Superstitions and Orders by the Romanists, imposed upon the world: Or if they are not true, then may we conclude them to fall within the number of those lying Wonders foretold of in the Scripture, by which Antichrist shall endeavour to establish his Blasphemies amongst a Credulous, and Bigotted Generation. And what can their Fathers, that report those sottish Legends, be thought to be, but such a sort of people as are marked out by the Prophet Ezekiel, when he says, The Prophets Prophesy Lies, and the Priests bear Rule by their means, and my people love to have it so, and what will you do in the end thereof? O Depraved, and Adulterous Church, that imposeth on her Proselytes

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the Credit of such Fictions, that thereby she may procure a reverence, and belief of those Superstitions, and Idolatries, which her tainted Doctors teach. Let us now go on to the second sort of Miracles mentioned by Dr. Brevint, which are such as are made up all of Artifice, and Imposture. 'Pope Boniface in this matter once behaved himself like a man, when through a Pipe or Sarbutane, he conveyed so dexterously this Oracle, Cælestin, get thee away, if thou hast a mind to be saved; that Pope Cælestin took it, it seems, notwithstanding his Infallibility, for an Angelical Warning, and so left the Poppedom to the Cheat. Pope Hildebrand had once another as good intention of Cheating, but as it was much more Cruel, it had not so happy a success, when he had ready a huge stone, which should have fallen from a high Vault, like a Judgment out of Heaven, upon the head of the Emperour Henry the third, when at his Devotions; but the poor Wretch, who was employed in that good affair, made too much hast, for he fell down with his great Stone, wherewith he was crusht all to pieces, before the Emperour came under that place,

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where he used to kneel at prayer. It was a pretty trick of the Country Curate, (mentioned by Card. Benno,) who getting Crabs, with little Candles fastened to their backs, set them a crawling up and down his Churchyard at night; and persuaded his people in the morning, after he had taken them in again, that they were poor distressed Souls, which wanted Masses. Images, and Crucifixes have been found very commodious for working this kind of Miracles, especially when they are set up close to thick walls, as the great Serapis of Alexandria was once, for then 'tis an easy matter to get up behind by secret ways, to anoint the face of the Saint, and to put in a Chafing dish, that shall make him both sweat and weep, by heating, and melting that liquor. Springs, and Wheels, and such like Engines, are of great use to make them move, and bow, and speak; by such a Miracle the Married Priests unhappily lost their good cause once at Winchester; for when they were upon the point of winning it, a Crucifix started at it, and declared against the Priests. This voice in the Synod being well seconded by the Monks, went presently for an Oracle:

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So either simple were the Men, or strong the Impostors of those days; nor are they now much less in many places. Although Syranus tells all the World; That great delusions are often put upon the People by Mass-priests, and their counterfeited Wonders and Signs.' But the third and last sort of Roman

Miracles reckoned up by the forementioned Learned Author, are those that indeed come nearest to our purpose, and do unquestionably prove, that as the Heathens of old under the Images of Serapis, Molech, Baalim, and Apollo, and c. worshipped base and infernal Spirits; so the Romanists now adays, (though they have new dressed and inscribed their Idols) do no less than pay an Adoration to the Apostate Angels, and delusive Spirits, which Act in, and Actuate those Interdicted Images. 'For my part (says he) when I do read in grave and famous Roman Writers, that a Consecrated Host will flie and flutter in the Air sometimes, till a Mass-Priest holds up his Pix to receive it; that shapes of Flesh and Young Children have appeared upon their Altars, at the Elevation of the said Host; that by many good Experiences, Horses, and Mules, and

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Cows, have been cured of their Diseases, when some Masses were sung for them to the honour of S. Barbara; that S. Dominick did write Books, which upon several Tryals no Fire could ever burn; that once he was seen perfectly in the shape of a Crucifix, with the five wounds in his Body, and a Crown of Thorns on his Head, That at the Consecration at Mass, something like Christ was seen hard by him, with the same signs of his cruel Passion, dropping out of his own wounds some of his own dear Blood on this dear Saint; that the B. Virgin beheld all this, and of her own accord plaid the Mass-priest, and administred the very Body of her Son, in one moiety of a Consecrated Wafer to this same Saint in token of special friendship; and all this averred, and sworn as true, by a formal Oath in the name of the Blessed Trinity, and under pain of all kinds of Gods Curses, in case of a lie or a mistake, with five hundred such and greater Marvels: I think it a kinder, and safer part in me to take them for something, then for meer Tales. But for my pains of believing so, let me, who by Gods Grace am a

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Protestant, have the liberty which the Papists allow themselves, when they controul what is done by Pagans; to say, as perhaps it is true, that when the Emperour Vespasian once cured a Blind and Lame man, It was the Devil, who hindring the sight of the one, and the motion of the other, seemed really to heal both, when really he did but cease from hurting and anoying them. Sometimes Papists will come so far, as to suspect their own Miracles, and to take them but for sportings of unhappy and wicked Spirits; and for this he quotes Biel in Canon. lect. 51. Those ordinary shews of a young Child, or of a Man of compleat

stature, that appear sometimes, as they say, among their holiest Mysteries, and upon the Fists of their best Priests. They might as well, if their Interest would suffer it, find the like flaws in all the rest, and you may easily do it, if you compare their own Roman, with all averred Christian Miracles.' I fear there may be some will think I have been too long in this transcript; but if they consider the consistence of the Argument, and upon what great Authority it is deduced, will find no reason to complain: And I could heartily wish that

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every English Papist had before him those Books to peruse of the Roman Writers, out of which our Author makes his Citations; I should think it impossible but the Opinion, and Authority of those of their own Religion, must certainly prevail with some of them, that are Ingenuous, at least not to pin their Faith upon the Traditions of some of their over-superstitious Fathers, but I must again return, and go on with our Excellent Author, to observe how the Roman Miracles distinguish themselves from those of our Blessed Saviour and his Apostles: And here he admirably distinguishes, 1. The Works in themselves. 2. The tendency and design of them. 3. The Time, or period of their Operation. Whenas the so much-boasted Popish Miracles have in them, 1. An Intrinsical Impertinence, and frivolousness. 2. A general Aptitude and Tendency to confirm any trifling piece of Superstition; rather than any fundamental, solid point of Religion. 3. An appearing, and exerting themselves in the latter times; and even those marked out by our Saviour for times of a general defection, and delusion,

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and are branded for false Miracles, such as Antichrist at his coming should enchant men with, 2 Thess. 2. Rev. 13. 13. 'As to the first black Character (he says) whereas the Ancient Miracles of God are grave and serious Works, and do carry along with them both some Image of Gods Wisdom, and some holy Impression of the Divine Hand that causes them: The Modern and Roman Miracles are commonly such Sports and Pranks, as can become but Fairies, and Hobgoblins. What is there in the whole World more Impertinent then to make the most Blessed and Holy Virgin Mary come purposely out of Heaven, whence it was not heard she came before, to drudge here and there about Monks, about sick Wives, about Images and such like things? Who could take for a holy Soul or a good Angel (much less for that ever blessed Saint) that which appears under her name like a Woman shewing her Breast, embracing men, giving them

Suck, enticing them with her Favours, Hoods, Vests, and sometimes fine Rings which she makes for them of her own Hairs.' To such purpose she is said to have brought

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down her Heavenly train, and to have sat in S. Ildephons's own Throne, whilst thousands of her Virgins stood singing about her, and about the reading Pulpit; and all this great appearance to Compliment the Bishop, and present him with a White Robe, which she said she had taken out of her Sons Wardrobe; and it was to be worn only upon her days; and all this because the Eye of his Faith was continually bent to her Service; (for this is the best Eye of Roman Faith) he was to wear it in that Church, and after to have joy in her Closet or Apartment, in Promptuariis meis. This Gown is shewn at Toledo. At another time (they say) she came to Church (having it seems often before chid Vdo the then Bishop for lying with her Nuns, Thou hast had, (says she) sport enough, do so no more;) notwithstanding afterwards she found him a Bed with no meaner Miss than the Mother Abbess her self: At which she calls her Son (it is not to be supposed to be the second Person in the Trinity) and caused their Angels to pluck him off the Bed, where they beat him till at every blow he vomited up one of those Hosts which he had Consecrated whilst in that sin: And because of her

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Sons dirty lying (if there be such a thing as Transubstantiation, it must be so) she held the Chalice to take both the Wafers and her Son in it. Then the Queen of Heaven, says the Historian, takes up these vomited Wafers, and washes them clean with great care, and lays them up reverently on the Altar. Abundance more of Feats he reckons up reported in the Roman Historians, and Authors of the same Spirit, which they would perswade their blinded Bigots to be the Virgin Mary; as her going to Orleance with a Box of Ointment, to dress the back of a Dean; giving special Pills to a Monk to purge his Choler; feeding S. Albert, with a sort of Bread, after which he resolv'd to feed on nought but Herbs and Roots: Coming (they say) down from Heaven, but more likely from the power of the Air, to uncover her breasts, and put her Paps into the Mouth of S. Hubbert, and S. Bernard; then they make her to woo Sweet-hearts, and give them Rings of her own Hair, as to S. Alan, and S. Harman, to both which they say she was married, and that in the presence of all her Saints, (Spirits like her self relating a thousand other ridiculous,

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if not blasphemous stories of her, too tedious here to mention. Then they bring down (whom they would impose upon us to be the Eternal Son of the Father) lying as if dead under the hand of a Mass-priest, or shewing tricks of Activity, like a young Child among the Novices, in their Churches and Covents: One says, he hath seen this little Child creeping out at the mouth of a Crucifix ('tis all a Sparrow could do, but the Devil can do much more) and thence jump into the Lap of an Image, thence flying up again the way that he came. Another says S. Ida had him, and kissed, and embraced him, ut sponsa sponsum; then he must hang about her Neck whilst she sings an Anthem; S. Agnes had him too, whilst she stole a little Cross out of his bosom: They say he was brought by his own Mother, to be kissed by S. Catharine, of the order of Clara upon a Christmas Eve; and that the same Dame brought him to Bed to S. Boniface, in swadling Cloths. They will have it, that S. Lucia of the order of S. Dominick had him three Days and three Nights, during which time the Image of the Virgin had no Baby on its left Arm; after that, they

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marry him to her, when he looked as if he had been but seven years old. S. Hostradus and others took this illusion for a real appearance of the Holy Infant, and thereupon offered him as we do Children, something to eat; some would dandle him on their Knees, and others play with him, and S. John, who was his companion at it. Thus, with grief, may pious Souls see according to the Prophecies, Jerusalem trodden and danced upon by ugly Owls and wild Satyrs. Isa. 13. 21. So the Roman Church is become a Stage for vile Spirits to act upon; for where are the good Saints or Angels that will represent, much less act Christ and the Blessed Virgin, under such shameful personages? Then as for S. Francis, you have Sheep and Asses running to hear his Sermons; Swine falling dead under his curse, for having hurt a poor Lamb; all sorts of Cattel recover with the Water he washt his Feet in; Women eased of their Travel by applying to them some of the Hay his Mule used to eat of. Again, you may find S. Dominick at Mass, hanging in the Air like a Bird; or at the Bed-side of a sick Woman

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Transubstantiating Worms into Pearls; or by the Water side, raising the River into a Flood; or at his Devotions, forcing the Devil to hold Candle to him, 'till the poor pugg burn his own Fingers in the Service: Or, sometimes you may find him changing the sex of a young Girl unto a Boy. Nor did the Women come behind hand for extraordinary feasts; for if you read but

the Life of S. Christina, you will find that she rose from the dead twice, before she died for good and all, and so died thrice. She had a mighty knack at Miracles all her life long; for to save Souls from the pains of Purgatory, she loved to throw her self into all the hottest Ovens, and burning Fires she could find, that she might endure here what they suffered there; and to atone for Gluttons, she resolv'd to starve her self, till finding the pains of a sharp hunger, she had Milk came into her Paps, so allayed the cravings of her Stomach, by sucking her self; she expiated for proud Souls, by applying her self to the worst way of common begging; she could distinguish too between the honesty and dishonesty of those which gave her alms, for the Bread that came from good hands tasted

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like Bread, but that which came from wicked hands tasted like Toadsflesh. To satisfy for all Sorts of sins contracted by those which used much company keeping, she resolv'd to forsake mankind, and to come near none but Beasts; at last that she might be safe from all contagion of Flesh and Blood, she parched her self on the tops of Trees; there her thin body being made thinner, both by continual fasting, and great fervency of Spirit, she did at her prayer contract her self into a round form, much like that of a Hedg-hog. She could climb up the highest Trees like a Squirrel, and swim in Rivers like a Fish; till her Friends, barbarous, it seems, and not believing all these Miracles, put her in Chains as a Mad Woman; and there she miserably lacerated her poor body with struggling hard to free her self; and this violence in Prison gave occasion to more Miracles, for the Milk in her Breasts turned into Oyl, wherewith she did anoint her sores, and sometimes too, she used it as Butter to sweeten her Bread. Cardinals and whole Towns can aver these extravagancies, and therewith we shall conclude the first kind of Roman Miracles

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omitting what might be said of S. Brigit, S. Julia, S. Clara, S. Vrsula, with hundreds more known and famous in that Church, with whose stories their Voluminous Legends do crawl all over. In the mean time it will not be amiss for satisfaction of the curious, to insert the names of those Authors our Reverend Doctor hath made use of in this Section. Alan. Rediv. part 2. c. 4. Jul. Pomer in vita Ildeph. ap Sur. 23. Jan. Chronick Deipar. an. 985. Leander in vita Reginald. Robert. Archid. in vita S. Albert. ap. Sur. 7. Apr. Chronic. Deip. an. 598. Histor. Eccl. Carnot. an. 1020. Chronic. Deip. an. 1152. Ibid. an. 1476. Ibid. an. 1235. Matth. Paris in vita S. Godric. Menol. Cisters. 29. Octob. Bov. 14. anal. an.

1317. n. 2. Flamin. in vita S Catharin. Henriques Fascicul. S. S. Chronic. ord. prædict. Henriques 3. Jam Chronic. Deip. an 1285. Ibid. an. 1237. S. Bonavent in vit. S. Fran.

Chapter 8

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Job, Garg. in vita S. Dominic. Tho. Cantapr. in vita S. Christinæ ap. Sur. Jun. an. 1160. Jacob de Vitriaco, in vita S. Mariæ Ocigniar. CHAP. VIII. A further evidence of the Confederacy of Roman Priests with evil Spirits. THE Argument that we are now upon, having already taken up too much Paper for one Section, I have thought it proper to continue it in the following Chapter, lest, those who are ignorant of Satans devices, and of the Artifices of his Priests, should want so convincing a Demonstration of the danger of Communion with them, as is laid before them in the subsequent lines. I must therefore resume the Discourse as it is continued in the forecited Book of the Reverend Dr. Brevint; and having already transcribed the sum of what he speaks upon the first Head, namely, That the Miracles of the Roman

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Church, are ordinary, such trifling, and Ludicrous pranks, as cannot possibly seem to hold any proportion with those solid and Divine Operations, which attested the Truth and Excellency of the Doctrine of the Holy Gospel: The Second Evidence that he mentions is, the Tendency and Design of the Popish Miracles; which look quite another way from those wrought by our Blessed Saviour, and his Apostles: For whereas those last confirmed the Faith, and Doctrine of the first Preachers of the Doctrine of Salvation; and those which anciently were wrought at the Sepulchres of the Primitive Martyrs, cannot be thought to justify or assert any other Faith, or Doctrine than what was Taught, Believed, and Practised by those Holy Men; Aug. de Civit. 1. 22. C. 9. says, What is it that these Miracles will attest but the Resurrection and Ascension of Christ? St. Paul tells us, that they taught nothing, but what was concluded within the Law and the Prophets; and it cannot be supposed that the extraordinary things done by them should confirm any other Doctrine than what they Taught. So at this day, tho all sorts of Operations were to be seen at the Sepulchre of St. Paul; they could not be

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presumed to confirm the Popes Bulls, or the Innovations of the Roman Church, but those truths which were contained in his Preachings, and his Epistles. But as for Roman Miracles, they follow their Novel Doctrines, which sometimes are contrary to, and always quite different from the true Christian Gospel. How many Volumes would be required to contain all the revelations, and the strange wonders, that encourage, and excite men in general to the Worship of the Virgin Mary. As many more are bestowed upon the doing it by special ways, and at her particular Feasts; for upon that score great Indulgences are promised to her Adorers; or else what mean those swarms of Monks that lie hid under her Coats, or the Ladders whited with her Milk, from which no body (that takes that way to Heaven) can ever tumble down? Or those Quires of supposed Angels heard in the bottom of a deep Well to sing her praises? What can be thought of those Images that bleed, or speak, or fly as light as Feathers, unless it be to bring mankind to the Worshipping of Wood, or Stone, or something more sordid and abominable, which seems to give motion to those

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inanimate Stocks? What ail those thousands of sad Souls to ramble up and down the World, since the time of Pope Gregory, but to reveal Purgatory, and recommend Masses for the dead? What abundance of strange Feats have been done by St. Francis, and St. Dominic, on purpose to confirm their new orders, and ways? What can signify those heaps of excommunicated Flies; and a poor Raven pining to death under the same Curse, for having fled away with a Bishops Ring, but to shew the Terrour of the Roman Keys? And those multitude of small and great Toads crawling in and out of mens mouths, when they do observe well or ill the rules of Auricular Confession, but to justify that juggling piece of Priest-Craft? Or the many little Children standing upon consecrated Wafers, but to maintain the Doctrine of Transubstantiation? What can the many pretended Miracles wrought by the five wounds in the body of St. Francis, or the Rope about his Loyns signify, but to keep up an Opinion of the Sanctity of that Order? Then the Doctor asks your Opinion of the following Miracle, which he thus relates.

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A Bishop moved with passion against a Covent of Franciscans, was resolved to turn them out of his City, and to do it the next day: The night before, behold their Sacrist sees in a vision the Image of St. Paul, and the Image of St. Francis, both painted in the Church window, talking earnestly one with the other. He

hears St. Paul extreamly blaming St. Francis for no better defending his own Order; and St. Francis answering to him, What shall I do? Says he, I have but a Cross, and that is no defensive Weapon; but had I a sword, as you have (for commonly they represent them so) perhaps I might do somewhat more. The man being awak'd, starts out of his bed, and his imagination being full of this, runs to the Church, finds the two Pictures had exchanged their Arms: Paul in the window had the Cross, and St. Francis had the Sword. This amaz'd the whole Covent; but that which is more then all the rest, St. Francis had not St. Pauls Sword in vain, for that same night the Bishop had his throat cut. What Evangelical Doctrine can be confirmed by these three Wonders? Pictures that can speak and move; St. Paul, that exhorts

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to revenge; and a Saint, who during his life, made Conscience, as they say, to kill a Louse, now can cut his Bishops throat: What can be infer'd from this, unless it be this wholesome Doctrine, that Bishops are not Jure Divino, but Friars are? All these, and whole Millions of other such Roman Miracles, are not fit for Christs Calendar, because they never were accommodated for persuading men of the truth of Christs Gospel, and upon that account must needs proceed from any other than his Spirit. Authors quoted for proof of this second mark are. S. Anth. 3. part Hist. l. 23. c. 3. Ser. I. Chron. Diep. an. 1231. Hist. Carnat. an. 1116. Archiev. Buburg. infraud. an. 1383. Menol. Cisterc. 28. April. Leand. in vita Hyacinthi ap. Sur. 16. August. Gregor. in Dialog. passim. Specul. Exemp. Tit. Excommunicatio Exemp. 5. Ibid. Exemp. 4. Ibid. Tit. Confessio Exemp. 22. Ibid. Tit. Eucharistia. S. Bonav. in vita Franc. Hieron. Platus de bono statu Relig. l. 5. c. 33.

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The third foul mark he mentions of Roman Miracles, and which will put it beyond all doubt, that they are the effect of Diabolical Confederacies, and Impostures, is, that besides the evil tendency of them, they appear, and shew themselves unto the world in such suspicious times, as may justly discredit, and call in question even true, and real Miracles. The gift of Miracles being unto Teachers, what credential Letters, and Royal Colours are unto publick Officers, which signify much unto good Subjects, whilst they know them granted to none but such as the King doth really send; but very little, after they see those in the hands, these on the backs of every dirty Carrier, who hath a mind for his own ends to Counterfeit them, and rant with them.

No man takes for good payment whatsoever hath Cæsars Image, after he hears of false Coiners, who have dispersed vast sums abroad, and marked them with the same stamp We are not now in the priviledged days either of Moses, or Elias, or of Jesus Christ, or his Apostles; when neither all the Magicians could make one Louse; nor all the Baalims light fire on one Altar; nor all the workers of false wonders open

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their mouth against the Son of God. We live in such times, when the Devils in all mens account, are let loose from such a restraint, and the Church left unguarded of such a protection: When false Prophets may arise with such Prophecies, and false Christs with such Miracles, as, if it were possible, might deceive the very Elect. Now the Mirabilarians, as St. Augustine calls them, are abroad, against whom, saies he, Cautum me fecit Dominus. The Lord himself, and his Apostles after him, have given us all sufficient warning; so that it would be a great folly in us to take notice, or run after such, as have a permitted power of Counterfeiting true Miracles, therewith to amuse the simple. The glorious work of our Blessed Saviour, his Disciples, and other Apostolical Fathers, were done in such clear days, as dissipated, and scattered all suspicions, and imaginable Clouds of Imposture; the Devils had not so much as the liberty to preach the Truth, Mark 1. 25. If either Simon Magus, or Elimas, tho Sorcerers of the highest rank, did but offer to play their old Game, and shew their devilish Feats, you read in the Acts, how they were kept in. Thus

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this mighty restraining hand, rather than the intrinsecal greatness of the work, was an infallible Evidence, which in those days shined about all true Miracles; whereas the Revelations, and Feats of the Romanists must needs be full of suspicion, and noted for such by all good Christians, since they came forth, when all false Christs, and false Prophets have the liberty to work them. Then come up the Apparitions of sad Souls, by thousands, to acquaint their Friends with their condition underneath: and what neither Moses, nor the Prophets, nor Jesus Christ himself, nor his Apostles ever thought to mind us of; distressed groaning Spirits make it their principal business to throng about, craving for help, for Pilgrimages, and Masses. Then come Images to bleed, or sing or mourn, as occasion requires: and the Consecrated Elements, the better to justify what they are not, appear with blood, with flesh, and even sometimes with whole Children. It passes all understanding, how the Virgin Mary,

who kept her self so long above, would not come down among us Mortals, either sooner, or in less suspected times, or on more serious Errands. Five hundred

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years may be accounted, when all good Authors will justify that she continued as quiet above; and that she, after so long rest and abode in the blessed Mansions, should take such an unlucky, and obnoxious time to come down, and shew her self to men, when the Devil, and his foul Spirits are permitted to play their pranks; this indeed is very admirable! It can hardly be imagined, that she who never did appear to any of the Primitive Holy Fathers, in a less suspected juncture, should in these last and Branded times, shew her self to a dirty Monk. Did not St. Austin, before he died, being besieged by Barbarians, deserve as well her protection, and a guard of her armed Angels, as St. Dominick did, whilst he held a poor pitiful Heretick about the neck with his Rosary? wherefore had none of these holy men, St. Athanasius, St. Hillary, St. Cyprian as well the comfort of a kiss, or an embrace, as Loyola, Stephen the Minime, and a thousand more less deserving it? Or how comes she, who never was known to take notice of any trouble, disease, or imprisonment of true Saints, as the Head-ach of St. Chrysostom, the sickliness of St. Basil, the infirm body of St.

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Gregory Nazianzen, the Prisons, and Tortures of all the Martyrs; now to be running up and down to relieve all sorts of persons: to cure a Jesuit with her Child, whom she laid by him in his bed: to cure whole Countries of purple Feavers; and to free several Rogues, that had well deserved hanging, from the Gallows, from Dungeons, and from all imaginable sorts of dangers? How comes this fancy to take her so late of bringing down out of Heaven, Crosses, Hoods, Books, Robes, Holy Water, and such other Utensils, which the Fathers in former times never had, nor expected from her? The truth is, these kind of Apparitions and Miracles were most advisedly reserved until such times, as these latter are, dark, and confused, and more propitious to Imposture; and these strange new transactions have another reason besides, which I wish Roman-Catholicks would seriously consider, and it is this. As long as the Blessed Virgin had no more honour in the Church, then what became a Creature, and was allowed to her by the Fathers, to be Honoured, not Adored; no Antient Author will tell you that she ever appeared among men. But as soon as the latter times brought

in publick Services to pray with unto her, and Images to pray to her by; then she (or rather some other Spirit under her name) began first to bestir her self: then she, and a multitude of other Saints with her, seem to come down, and appear at the voice of these new Prayers, just as the Soul of Samuel did, (or rather seemed to) come up at the Mysteries of Endor. Ever after the pretended Queen was seen in the Roman Church, as in her Heavenly Palace: and she had more Angels to wait on her in the least of her ordinary Progresses, then our Blessed Saviour himself had in any of his most solemn appearings: But as when the Devils will look like Angels, you may still, they say, either perceive a Cloven Foot, or smell a stinking vapour, that betrays the pretended glorious appearance, so Roman Miracles, and Visions, have commonly some black mark, which may convince any sober man, that they are not really what they seem to be. Consider in the Holy Scriptures what the true Saints and Angels of God have done, whenever they met with more Honour then was their due: or ask St. Austin what those Spirits are, who take it when it is given, or call for it

when it is not: No Saint, nor Angel, says the good Father, will take of others what they know to be due only to God: as it appeared by Paul and Barnabas, who tore their cloaths, when the people offered to worship them, to shew they were meer men: And by that Angel who rejected Adoration. They are unclean Spirits that are for Worship, and tho they care little for flesh; yet they pride themselves in Sacrifices, because God, under the Law, appointed them for his own service And in another place he says, Good Angels are for this one thing, that with them we may serve God, in whose contemplation they are happy: but they who invite us to serve themselves, are like proud men, and c. only the serving of proud Devils is more hurtful. And in another place he says, C lestial, and happy Spirits will have us Sacrifice (not unto themselves, but) unto God, whose Oblation they are, as well as we; and therefore, all Revelations, and Miracles that invite us to serve more than one God, are such seductions of Devils, as any pious, and prudent men must needs throw off; for this is their proud Malice, who by that Token are noted, neither to be good Angels themselves, nor the Angels of a good God. For the good Angels love us so well, that

they will not have us to serve them, but the true God only. This was the Opinion of St. Austin in his time, by which it appears what his thoughts were of Saint, and Idol-Adoration. Let us now bring to these Christian Rules, most of the Roman Miracles, and Apparitions. Let us see when ever this humble Spirit did (with the good Angel) reject one Worshipping, or devout Adoration; shew, wherever she once tore her cloaths at the hearing of Te Deum, and the whole Psalter of David sung, and applied most Blasphemously from God to her. Certain it is, that for several Centuries of years, the steps of another Spirit are to be found in her ways, seeking continually for more honour. We may behold one who strokes, and kisses pious men, because they both begin and end their best devotions with her praises: who teaches in what godly form they must pray to her for all Blessings: who calls them into brakes of Thorns, and Nettles, and sometimes into holes under ground, to find, and Adore her Images: one who can put on the shape of a Stag, or a Pigeon, or a great Queen, purposely to shew the place, and stone where she must needs have an Altar, or

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a Chappel, or a great Church that there she may be served and Worshipped to the worlds end; and there walk, and delight her self; one who in all these Churches, brags among Men, as if she were the Mother of Compassions, the Lady of the House of Prayer, and the Fountain of all Bleffings: Lastly, one who spreads forth about her a great Mantle, therewith to betoken the largeness of her Mercies and Favours; which she says, she denies to none that will come to her with faith. And now let St Austin, or any good Christian judge what kind of Creatures these spirits are; and what great difference there is between those which among the Pagans did perpetually labour for Sacrifices, and these, which now among the Papists, are all for Masses, and the greatest oblations that can be set on Romes Altars. Mean while we may be confident, that none but God alone can own Sacrifices, Altars, and Churches to be served with; none but Devils ever owned Images to speak, move, or any wise to work in; such Spirits as these may be the Authors of all the boasted Miracles, Apparitions, and Revelations among the Romanists; and such appearances, and delusive Operations are

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very fit for such Spirits: and both foretold, and reserved for the last times? And so it may be guess'd what that Church is that hath her proper establishment both from such Wonders, and such Saints. For proof of what is spoken upon this third head,

relating to the timing of Popish Miracles, see the following Authors. Aug. in Joh. Trac. 13. sub fin. ibid. Specul. Exemp. Tit. Ros. Exemp. 1. Attich. Cron. Ord. Minim. an 1612. Chron. Diep. an.1561. Oliver L. Mirac. Mar. Montis. Albert. de viris Illust. Ord. Pradic. Epiphan. Contr. Hares. l. 3 adv. Collyrid. August. contr. Faust. l. 20. c. 21, 22, Idem de vera Relig. c. 25. Idem de Civit. l. 10. c. 7. Ibid. c. 16. Ibid. c. 7. item l. 9. c. 23. Cæsarius l. 7. Hist. c. 25. Leander. de viris Illust. Chron. Diep. an 1372. Chron. Diep. an. 1178. Franc. Hierase. in vita Henr. Silice. Odo Gisseus Hist. virg. Aniciensis. In vita Manaveriap. sur. 5. Jun.

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Arch. Gian. cent. 3. Annal. l. 4. c. 9. Od. Gissæus supra. Niceph. Eccl. Hist. l. 15. c. 25. Blossius in Monili. Menol. Cisterc. 22. Dec. Chron. Diep. an. 1467. Tho. Malvenda Tom. 1. Annal. Ord. Præd. an. 1221. Much more doth the learned Doctor urge, to prove that what the Papists offer to the Shrine of that which they call the Blessed Virgin, can be nothing less than giving Divine Honour and Adoration to an unclean Spirit; but I fear I have been tedious in transcribing this; tho it were to be wished that all professed Christians were truly convinced of the danger, and damnableness of this Roman Doctrine. For, if That which was never commanded by God in his Word, ought not to be introduced into his Worship: If, Whatsoever pretended Saint or Angel claims a Religious Adoration, be to be reputed Diabolical, and unclean; Then what can be concluded of those Worshippers, and these Saints in the Roman Church, unless it be this, that they have not introduced only the Doctrine,

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the down-right Worshipping of Devils. It is not for nothing that the Holy Spirit of God doth in the Sacred Writings, by his inspired Pen-men so often warn, and call off his People from Idolatry; it is not for nothing that the Eternal Fountain of Blessedness expresses such an inflamed Jealousy against the Israelites for departing after strange Gods; and that the Divine Vengeance always followed that Impious Abomination with such tremendous, and smothering Judgments: For when once the profligated Spirits can obtain for Deities in their Temples and Altars; it is not to be expected that the true, and Eternal God should have any place in the heart of such a People. Therefore the Scripture calls Idolatry a departing from the Holy One, a going a Whoring from him. The Samaritans had that Opinion of the works which Simon the Sorcerer performed by Witchcraft, and a Diabolical Confederacy, that they called him the mighty power of God, in the 8th Chap. of the Acts. But by the verse

preceding, it appears that he had fascinated their minds, and laid his Charms on their understandings, that

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they were in such a condition as Paul terms the Galatians, they were bewitched, that they should not Obey the Truth. And it cannot be supposed that any thing short of some forcible Enchantment could prevail with those of the Roman Communion, to give faith to those lying Wonders, and Divine Worship to those eluding Spirits, which upon that account, have the Shrines erected amongst them. By what hath been said, it is evident, that those Ghosts, or Spirits which require Temples, and Worship, are no other then some of the Tainted, Expulsed Legions; and that the strange Miracles performed by the Images, or at the Shrines of these Deities, are the old delusions continued; whereby they drew the Antient Pagans after their Oracles, Groves, and Pythons, and c. and the Papists now a days into an Adoration of Images, Altars, and Relicks. Still the old Confederacy is kept up, tho under new Forms, and Notions. And perhaps it is none of the smallest Policies of the Agents of that Communion, to impose upon their Credulous Ones the belief that there is no such thing as a Witch; that so their performances

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of that kind may the better pass under the notion of a Miracle. But by the following discourse, any one that will not wilfully blind himself, may discern the strange, and vast power that the Deceiver of the Nations still maintains amongst the degenerate race of men. And so I have put an end to the first Part.

Book 2

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THE SECOND PART OF Pandæmonium, Giving an Account of divers most Remarkable Witchcrafts. Also a further Account of Dæmons, and Spectres, never before Published. BY what hath been said in the foregoing pages, it is evident, that the Prince of Darkness hath a very large Dominion among the Sons of Men; That he hath his Temples, Altars, and Sacrifices: and though under new and different names, still draws off poor biggotted wretches to pay unto his Impious Shrines that Honour, Homage, and Adoration,

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which is only due to the most High. There are besides these, another sort of the Infernal Disciples, who give themselves up immediately to the Conduct, and disposal of the Apostate Angel, by entering into League, and Covenant with him, and giving themselves up to those Black, and Interdicted Mysteries, which justly are punished with death, both by the Divine, and Human Law. These have their Familiars of the dark Region, that assist them in the Execution of their Hellish purposes; by this means they attain to performances vastly transcending the capacity of Human Agents, as much as can be supposed that Spiritual, and Angelical Beings exceed in Subtilty, Agility, and Power, whatsoever can be pretended to by meer Mortals. It would swell this Volume to too large a bulk, should I speak of the divers ways and manners, by which they enter themselves Scholars to the School of Darkness; besides, divers learned and famous Authors have taken great pains herein. I shall therefore no longer detain the Reader from an account of divers very Remarkable Relations, never yet Printed; the Truth of which will be averred from Persons of unquestionable

The First Relation

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Reputation now alive; the things themselves having been done within the compass of these very few years: And if some sober, and ingenious Persons would undertake but to commend to the publick the Occurrences of this nature in every County; It would doubtless be a work very acceptable to all good men; and of great use for the conviction of others. The first Relation. An Account of the Troubles that happened in the house of Peter Pain, a Shoe-maker, living in Mary Poel Street, in the City of Bristol, extracted out of a Letter sent me from Mr. J. R. a Gentleman of good Ingenuity, and Reputation, an Inhabitant of the City aforesaid. Dated, June 25. 1683. Sir, According to your desire in a Letter I received from you on Saturday last, I have here sent you the true, and

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real Account of the passages you desired. That which was related by our late Dean, was thus; That about 45 years since, the house of Peter Pain, then a Shoe-maker in St. Mary Poel Street in this City, was extreemly disturbed with most surprizing, and unaccountable noises for some time; and one night above the rest, about 12 of the Clock, the usual noise was accompanied with so great a light through the whole House, as if every Room had been full of burning Tapers, or Torches; These repeated

scenes of Horror so amused the whole Family, that they applied themselves to Mr. Toogood, the then Minister of St. Nicholas, who was easily prevailed withal to visit the House; which he had no sooner entred, but he became an Earwitness of the most dreadful, and accustomed noises; so, together with the whole Family, he repaired into a Chamber at one end of a Gallery, at the other end of which, was a large bulky Trunk, full of old lumber, and so heavy, that four or five men were not able to lift it: Having shut the door to them, the Minister went to Prayers, during part of which time, the noise continued, and on a sudden something

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was flung against the Chamber door, with extraordinary violence, upon which the noise immediately ceased. When Prayer was ended, they went to go forth of the Chamber door, but could by no means force it open, until they had called for the assistance of some of the Neighbours, who running in to their relief, found the door barr'd close with the great Trunk aforesaid; upon which they all concluded that it was cast there in that violent manner, when they heard that mighty shock against the door, just before the ceasing of the noise. This is a true account of that passage, which the Gentleman aforesaid had from the Son of the late Dean above mentioned, who was then an Apprentice in the house; and the whole Transaction is still recent in the memories of the Neighbours, who were Witnesses of the amazing Troubles, which at that time disturbed that house. Divers other stupendious circumstances accompanied these noises, which by reason of the great distance of time, and place, we can have no particular account of.

The Second Relation

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The second Relation. Is an Account of another passage in the same Letter, from the party aforesaid, relating the strange manner of Fits which seized the Children of Mr. Merideth of Bristol. FROM Mr. Merideth I was informed that January last was eight years, he had a Son, and three Daughters, (all between the age of fourteen, and eight years) taken with violent Convulsive Fits, within a weeks time of each other, to the great amazement of many Physicians, and Divines, and multitudes of others that beheld them. The first symptoms they observed of their coming, was the Childrens complaining of intolerable pains in their heads, and sides, suddenly upon which their Limbs, Mouth, and Eyes would be distorted into unimaginable alterations, and their Arms

and Legs, though of those tender years, extended for some time beyond the strength of the stoutest man to reduce them; during these Fits, they

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would sometimes laugh, at other times cry for an hour together, then on a sudden creep about the floor, up against the Bed-posts and the Tester of the Beds, like so many Cats, as the Gentleman phrases it. (A Lady of the Neighbourhood told me they would hang about the walls, and Cieling of the Room, like Flies, or Spiders.) Sometimes they would foam at the mouth, then fall down as dead, and in a short time repeat their Actions, appearing in the room in the same strange, and stupendious postures; Towards night their fits always left them, and they slept undisturbed most part of the night, but instantly upon their awaking, their Fits returned, and tormented them more or less, with very little Intervals all the day. One of the Daughters three days following, in the height of her Fit repeated in a solemn majestick sort of manner the same form of speech; which was a prædicting her own death to be in some few days, and the happy state she was entring into, as also several things which should speedily befall her Father, and Family; but nothing of it ever came to pass. Another of them vomited pins; during their whole indisposition, they were daily attended by Ministers praying

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with them, and continued in a course of Physick prepared by the advice of the Ablest Doctors in the City. In the May following they recovered, and are well ever since to this day; and (which is very admirable) when their Fits had wholly left them, they did not appear the least weakened by them. Advertisement. THo in the Relation now recited, there be no mention made of any suspected Witch, by whose power the aforesaid Children were reduced to that deplorable state, and some of the Physitians that administred to them, are of opinion that there was nothing of fascination in the case, but what was purely the effect of a natural distemper. I must crave their pardon if I dissent from them, for these following Reasons. 1. Though the account Mr. R. gives of it do not make mention of any Witch, or resemblance of such a one that appeared to the Children, during the time of their Fits: It is very probable he might have no account of that particular, and as likely that the Confederate Agent might purposely avoid shewing any personal figure to them,

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lest the Relations, upon such notice, should detect and prosecute the peccant party. 2. Here are Symptoms vastly transcending the effects of any natural distemper; not to insist on the distorting of the Limbs and parts of their Bodies, which are frequently the Concomitants of Convulsions; but that the Extension of their Leggs and Arms should so vastly transcend the power of a strong man to reduce them; looks somewhat above what nature alone could pretend to, especially in Children of their Age. 3. Who can look upon their crawling and hanging about upon the Bed-post and the Walls, without plainly discerning the Cloven-foot of fascination? Could a natural Indisposition furnish them with Tallons, or Claws to fasten then selves to those places after such a manner? This hath been observed by others that have been under the power of Witch-craft, that the Witch, or her familiar have lifted the patient by all four against the ceiling, or held them so against the side of a Wall, where they have seemed to hang in the air; (an example of which Mr. Glanvil mentions in his third Relation, concerning the Witch-craft of Elizabeth Stile) that I think it needless to urge this point any further. 4. But what can possibly be thought of the

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vomiting of pins? If there could be imagined any natural distemper that could breed brass myre in the body, it would be hard to Imagine how they should come to be pointed, and headed, without an Artificer; This sort of torture is so familiarly practised upon the bodies of persons, under those sad Circumstances, that if there were no other mark of the black Art; this it self were enough to remove all scruple. 5. Whatever others may think of their being so soon restored to a state of Convalessence, upon the removing of their fits; by all the violences they underwent: This alone were enough to evince the distemper to be preternatural: For if those Torturing pains and Convulsions had been the effect of any natural Infirmary; it could not be supposed but that bodies so battered would have required some proportionable time, gradually to arrive to a state of Health.

The Third Relation

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The third Relation. A Remarkable passage of one named the Fairy-Boy of Leith in Scotland, given me by my worthy friend Captain George Burton, and attested under his own hand. ABOUT Fifteen years since having business that detained me for some time at Leith, which is near Edenborough in the Kingdom of Scotland, I often met some of my acquaintance at a certain

house there, where we used to drink a glass of Wine for our refection; the woman which kept the house, was of honest Reputation among the neighbours, which made me give the more attention to what she told me one day about a Fairy-Boy (as they called him) who lived about that Town; she had given me so strange an account of him, that I desired her I might see him the first opportunity, which she promised; and not long after passing that way she told me, there was the Fairy-Boy; but a little before I came by,

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and casting her eye into the street, said, look you Sir, yonder he is at play with those other Boys; and designing him to me, I went, and by smooth words and a piece of money got him to come into the house with me; where in the presence of divers people, I demanded of him several Astrological Questions, which he answered with great Subtility; and through all his discourse carried it with a cunning much above his years, which seemed not to exceed ten, or eleven. He seemed to make a motion like drumming upon the Table with his Fingers, upon which I ask'd him, whether he could beat a drum? To which he replied, yes Sir, as well as any man in Scotland; for every Thursday Night, I beat all points to a sort of people that use to meet under yonder Hill (pointing to the great Hill between Edenborough and Leith) how Boy quoth I? What company have you there? There are Sir, (said he) a great company both of men and women, and they are entertained with many sorts of Musick besides my drum; they have besides plenty of variety of Meats and Wine, and many times we are carried into France, or Holland in a night, and

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return again; and whilst we are there we enjoy all the pleasures the Country doth afford: I demanded of him, how they got under that Hill? To which he replied, that there were a great pair of gates that opened to them, though they were invisible to others, and that within there were brave large rooms as well accommodated as most in Scotland. I then asked him, how I should know what he said to be true? Upon which he told me he would read my fortune, saying, I should have two wives, and that he saw the forms of them sitting on my Shoulders, that both would be very handsom women; as he was thus speaking, a woman of the neighbour-hood coming into the room demanded of him what her fortune should be? He told her that she had had two Bastards before she was married; which put her in such a rage that she desired not to hear the rest. The woman of the House told me that all the People in Scotland could not keep him

from the Rendesvous on Thursday night; upon which by promising him some more money, I got a promise of him to meet me at the same place, in the afternoon the Thursday following, and so dismiss him, at that

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time. The Boy came again at the place and time appointed, and I had prevailed with some friends to continue with me (if possible) to prevent his moving that night; he was placed between us, and answered many questions, without offering to go from us, until about eleven of the clock he was got away, unperceived of the company, but I suddenly missing him, hasted to the door, and took hold of him, and so returned him into the same room; we all watched him, and on a sudden he was again got out of the doors, I follow d him close, and he made a noise in the street as if he had been set upon; but from that time I could never see him. George Burton. Advertisment. THis Gentleman is so well known to many worthy Persons, Merchants and others upon the exchange in London, that there can be no need of my justifying for the Integrity of the relation; I will only say thus much, that I have heard him very solemnly affirm the truth of what is here related:

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Neither do I find any thing in it, more then hath been reported (by very unquestionable Pens) to the same purpose. What this manner of Transvection was, which the boy spoke of, whether it were corporeal, or in a dream only, I shall not dispute, but I think there be some relations of this kind that prove it may be either way, and therefore that I leave to the reader to determine. But the Captain hath told me that at that time he had a virtuous and a handsome wife, who being dead, he thinks himself in election of another such. That too of the Womans having had two Children, happened to be very true, though hardly any of the neighbours knew it in that place. His getting away in that manner was somewhat strange, considering how they had planted him, and that besides he had the Temptation of wine and mony, to have detained him; Arguments very powerful with lads of his Age, and fortune.

The Fourth Relation

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The Fourth Relation. Giving an account of the Dæmon of Spraiton in the County of Devon, Anno, 1682. THat which was published

in May 1683. concerning the Dæmon, or Dæmons of Spraiton, was the extract of a letter from T.C. Esquire, a near neighbour to the place; and though it needed little confirmation further then the credit, that the Learning and Quality of that Gentleman had stampd upon it, yet was much of it likewise known to and related by the Reverend Minister of Barnstable, of the vicinity to Spraiton. Having likewise since had fresh. Testimonials of the veracity of that Relation; and it being at first designed to fill this place; I have thought it not amiss (for the strangeness of it) to print it here a Second time, exactly as I had transcribed it then. About the month of November in the year 1682. In the Parish of Spraiton, in the County of Devon, one Francis

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Fey (Servant to Mr. Philip Furze) being in a Field near the dwelling house of his said Master, there appeared unto him, the resemblance of an Aged Gentleman, like his masters Father, with a Pole or Staff in his hand, resembling that he was wont to carry when living, to kill the moles withal: The Spectrum approached near the young man, whom you may Imagin not a little surprized at the appearance of one that he knew to be dead; but the spectrum bid him not be afraid of him, but tell his Master (who was his Son) that several Legacies which by his Testament he had bequeathed were unpaid, naming Ten Shillings to one and Ten Shillings to another, both which persons he named to the young man, who replied, that the party he last named was dead, and so it could not be paid to him; The Ghost answered, He knew that, but it must be paid to the next Relation, whom he also named: The spectrum likewise ordered him to carry Twenty Shillings to a Gentlewoman, Sister to the deceased, living near Totness in the said County, and promised if these things were performed to trouble him no further; but at the same time the spectrum, speaking of his second wife, (who was also dead, called her wicked woman;

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though the Gentleman who writ the letter knew her, and esteemed her a very good woman: And (having thus related him his mind) the spectrum left the young man; who according to the direction of the Spirit took care to see the small Legacies satisfied, and carryed the Twenty Shillings, that was appointed to be paid the Gentlewoman near Totness, but the utterly refused to receive it; being sent her (as the said) from the Devil: The same night the young man Lodging at her house, the aforesaid spectrum appeared to him again; whereupon the young man challenged his promise, not, to trouble him any more, saying, he

had performed all according to his appointment, but that the Gentlewoman, his Sister, would not receive the Money: To which the spectrum replied, that was true indeed; but withal directed the young man to ride to Totness, and buy for her a Ring of that-value, which the Spirit said she would accept of; which being provided accordingly, she received: Since the performance of which the Ghost, or Apparition of the old Gentleman, hath seemed to be at rest, having never given the young man any further trouble.

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But the next day after having delivered the ring, the young man was riding home to his Masters house accompanied by a Servant of the Gentle womans near Totness, and near about the time of their entrance (or a little before they came) into the Parish of Spraiton aforesaid, there appeared to be upon the horse behind the young man, the resemblance of the second wife of the old Gentleman, spoken of before. This Dæmon often threw the young man off his horse, and cast him with such violence to the ground, as was great astonishment, not only to the Gentlewomans Servant (with him) but to divers others, who were spectators of the frightful action, the ground resounding with great noise, by reason of the incredible force, with which he was cast upon it. At his coming into his Masters yard, the horse which he rid, though very poor, and out of case, leaped at one spring 25 foot, to the amazement of all that saw it. Soon after the She-spectre shewed her self to divers in the house (viz.) The aforesaid young man, mistress Thomasin Gidly, Ann Langdon born in that Parish, and a little Child, which by reason of the troublesomeness of the Spirit, they were fain to remove from

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that house. She appeared sometimes in her own shape, sometimes in forms very horrid, now and then like a monstrous Dog belching out fire, at another time it flew out at the window, in the shape of a Horse, carrying with it only one pane of glass, and a small piece of Iron. One time the young mans head was thrust into a very strait place, betwixt a Beds head, and a Wall, and forced by the strength of divers men to be removed thence, and that not without being much hurt, and bruised, so that much blood appeared about it: upon this, it was advised he should be bled, to prevent any ill accident that might come of the bruise; after bleeding, the ligature, or binder of his Arm was removed from thence, and conveyed about his middle, where it was strained with such violence, that the girding had almost stopp'd his breath, and kill'd him, and being cut asunder, it made

a strange and dismal noise, so that the standers by were affrighted at it. At divers other times he hath been in danger to be strangled with Cravats, and Handkerchiefs, that he hath worn about his Neck, which have been drawn so close, that with the sudden violence he hath near been choaked, and hardly escaped death.

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The Spectre hath shewed great of fence at the Perriwigs which the young man used to wear, for they are often torn from his head after a very strange manner, one, that he esteemed above the rest, he put in a small box, and that box he placed in another, which he set against the wall of his Chamber, placing a Joint-stool, with other weight, a top of it; but in short time the boxes were broken in sunder, and the Perriwig rended into many small parts and tatters: Another time, lying in his Masters Chamber, with his Perriwig on his Head, to secure it from danger, within a little time it was torn from him, and reduced into very small fragments. At another time one of his Shoe-strings was observed (without the assistance of any hand) to come of its own accord out of his Shoe, and fling itself to the other side of the Room; the other was crawling after it, but a Maid espying that, with her hand drew it out, and it strangely clasp'd, and curl'd about her hand like a living Eel, or Serpent; this is testified by a Lady of considerable Quality, too great for exception, who was an Eye-witness. The same Lady shewed Mr. C. one of the young mans Gloves, which was torn in

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his pocket, whilst she was by; which is so dexterously tatter'd, and so artificially torn, that it is conceived a Cutler could not have contrived an Instrument, to have laid it abroad so accurately, and all this done in the pocket, in the compass of one minute. It is farther observable, that if the aforesaid young man, or another person, who is a Servant Maid in the house, do wear their own Clothes; they are certainly torn in pieces on their backs, but if the Clothes belong to any other, they are not injured after that manner. Many other strange and fantastical freaks have been done by the said Dæmon or Spirit, in the view of divers persons: a Barrel of Salt of considerable quantity, hath been observed to march from room to room without any human assistance. An hand-iron hath seemed to lay it self cross overthwart a pan of Milk that hath been scalding over the fire; and two flitches of Bacon have of their own accord descended from the Chimney, where they were hung, and placed themselves upon the hand-iron. When the Spectre appears in

resemblance of her own person, she seems to be habited in the same cloaths,

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and dress, which the Gentlewoman of the house (her Daughter-in-Law) hath on at the same time. Divers times the feet and legs of the young man aforesaid have been so intangled about his Neck, that he hath been loosed with great difficulty: sometimes they have been so twisted about the frames of Chairs, and Stools, that they have hardly been set at liberty. But one of the most considerable instances of the malice of the Spirit against the young man, happened on Easter Eve, when Mr. C. the Relator, was passing by the door of the house, and it was thus. When the young man was returning from his Labour, he was taken up by the skirt of his doublet, by this Female Dæmon, and carried a heighth into the Air: He was soon missed by his Master, and some other Servants that had been at labour with him; and after diligent enquiry, no news could be heard of him, until at length (near half an hour after) he was heard singing, and whistling in a bog, or quagmire, where they found him in a kind of Trance, or extatick fit, to which he hath sometimes been accustomed, (but whether before the Affliction he met with from

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this Spirit, I am not certain) he was affected much after such sort, as at the time of those Fits; so that the people did not give that attention, and regard to what he said, as at other times; but when he returned again to himself (which was about an hour after) he solemnly protested to them, that the Dæmon had carried him so high, that his Masters house seemed to him to be but as a Hay-cock; and that that during all that time, he was in perfect sense, and prayed to Almighty God not to suffer the Devil to destroy him: and that he was suddenly set down in that Quagmire. The Workmen found one Shoe on one side of his Masters house, and the other on the other side, and in the morning espied his Perriwig hanging on the top of a Tree: by which it appears he had been carried a considerable heighth, and that what he told them was not a Fiction. After this, it was observed, that that part of the young mans Body, which had been on the mud in the Quagmire, was somewhat behummed, and seemingly deader than the other; whereupon the following Saturday, which was the day before Low-Sunday, he was carried to Crediton, alias Kirton, to be bled,

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which being done accordingly, and the Company having left him for some little space; at their return they found him in one of his Fits, with his fore-head much bruised, and swoln to a great bigness, none being able to guess how it happened, until his recovery from that Fit: When, upon enquiry, he gave them this account of it; That a Bird had with great swiftness, and force flown in at the Window, with a stone in its beak, which it had dashed against his forehead, which had occasioned the swelling which they saw. The people much wondering at the strangeness of the Accident, diligently sought the stone, and under the place where he sat, they found not such a stone as they expected, but a weight of Brass or Copper, which it seems the Dæmon had made use of on that occasion, to give the poor young man that hurt in his fore-head. The persons present were at the trouble to break it in pieces, every one taking a part, and preserving it in memory of so strange an Accident. After this, the Spirit continued to molest the young man in a very severe and rugged manner, often handling him with great extremity; and whether it hath yet left its violences to him, or whether the young

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man be yet alive, I can have no certain account. I leave the Reader to consider of the extraordinary strangeness of the Relation. Advertisement. THE first of these Apparitions seems to be like that of Mistress Bretton, mentioned in Mr. Glanvills sixteenth Relation, it came not in a tempestuous boisterous way, nor upon an Errand of Uncharitableness, but to see the will of the Defunct performed, only it left a black Character on the second Wife, by which, it seems as if there had not been the best accord between them. The Female Ghost comes with a great deal of violence, and an impetuous Temper, as if disgusted for the performance of what the other Spectre enjoined, and this seems the more probable, if we consider how quickly she get behind the young man, after he had answered the desires of the other Ghost; she permits him not to go home in quiet, but seizes him as soon as he comes within the verge of the Parish: by which it looks as if these Spirits were tyed to

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some limits, or bounds, that they cannot pass. This Spectrum hath assumed all the shapes, actions, and ways of operation that we shall find among many; and that snatching the young man up in the Air, is such an Action as is rarely to be met withal (after such a manner) unless where Infernal Spirits have immediately acted. The whole Narrative of that She-Dæmon abounds with a great deal of Malice, and a great many ludicrous passages; but

doubtless (were it not for the restraining power of the Almighty) the Comical part would soon end in dreadful Tragedy,

The Fifth Relation

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The fifth Relation. Being an account of a strange piece of Withcraft on the body of the Wife of J. H. of Seavington, in the County of Somerset, and upon her Son, about 18 years of Age. This Woman had been the Wife of a Vicar belonging to the Quire of Winchester, and had been very honestly and well educated, and lived in good reputation with her first husband, and during the time of her Widow-hood, when she taught a School of Girles in Winchester, which practice she continued in the Country when the Wife of J.H. And lived with him in modest and virtuous manner: She was then about 57. Years of Age, and had with her a Son by her former husband aged about 17. Years or upward. There lived in the village at a house over against this School-Mistress, a woman that had been of

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evil fame among the neighbours, and suspected of divers ill practices. The first apprehension that she had of any danger from the suspected party, was upon this occasion; the suspected agent came to the house of the School-Mistress, and asked her to lend her a piece of small changing money, which she refused to do; whereupon the other told her that she knew she had such a piece about her, and it should be better if she had lent it to her, so she departed from the house muttering: In the evening the patient standing at the door of her house, saw a monstrous great Toad walking upon all four like a Cat, and coming from the house of the supposed, directly towards her; upon which she retired into the house, and desired her husband to get some Instrument, wherewithal to dispatch that monstrous vermin; as he was coming towards the door, he met with it in the entry, and before he had the power to strike at it, it rusht suddenly into another room, and was never seen afterwards. That very night the School-Mistriss was taken in a most Tormenting Fit (though before she had still been a brisk healthy woman) with violent prickings and pains, as if

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her inside had been stuck with pins, needles or thorns, insomuch that with the great Tortures of her body, abundance of blood used to come from her in her Urine, which was very observable

the first night. These Fits seized on her very frequently, sometimes twice or thrice in one day, sometimes whole days together: And it was very observable, that just before the coming of her fit, there would come into the Room a vast large Cat, after that another, and so till the number were seven, or nine; these would crawl about, and stick against the walls, making a dreadful yelling, hideous noise, and after they had continued about a quarter of an hour, they would suddenly disappear, when they were gone a mighty great light, like a flash of lightning, would strike in at the window, and hang about the walls in heaps of light like fire, and pass from one room into another, for an hour or more at a time, and sometimes continued all the night long, shining through the Windows into the Street, and visible to the Neighbours; all the while this light continued, she was in the highest extremity of Misery, and would often cry out, naming the suspected

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party, this continued upon her for the space of about 17 years, for it came first, when she was about the age of 40 years; and it had reduced a strait well proportioned body to a very crooked deformity. The Physicians were all of opinion that the inner parts of her body were wounded by some Diabolical Art, and ordered her to remove her Habitation, which she did into a House thereby; but it proved to no purpose, for the evil Instrument followed her there also, and of many young Broods of Chickens, which she attempted to nurse up for many years, she could not raise one; but they would suddenly turn round, twisting their Necks several times about, until they dropt down dead. She kept two Cat's of her own, for which she had a great fancy; but it is very observable, that as soon as the other sort of Cats entered the room, they would fly as if they were Devil-drove, sometimes into the Fire, sometimes the Oven, sometimes up the Chimny, or any way to avoid the room, whilst the rest were there, nor could they ever be brought to enjoy themselves after, but starved, and pin'd away after a piteous manner. A little time after her removing to the second house, her Son came from Winchester, about the Age

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above specified, he was a strong, and healthful youth for his years; but had not been there above two or three months, before he was taken after a most dreadful manner, in raving, and frantick Fits, so that five or six men could not hold him, he would spring out of their hands, and leap up with his head against the Cieling, sometimes he would catch up a Knife, Pen-

knife, or Razor, and therewith endeavour to cut his own Throat, or do himself some other mischief, roaring out in most frightful manner, That the suspected was by him, and commanded him to do it, or else she would strangle him, or choke him with pins, or such like: So that they very diligently sought up, and laid aside Knives, Scizers, Razors, or whatsoever else might prove dangerous to him on such Occasions: Notwithstanding which, (and though they had cleared his Pocket of such Weapons, at the coming of his Fit) they should see and find in his Hands, and his Pockets, divers of those mischievous Instruments they had just before laid aside. After these Fits, he would cast out of his mouth Pins, and Needles, in great abundance, and with extream weakness be forced to keep his Bed several days.

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One day as the young man was in the height of one of his Fits, his Mother saw the suspected Party scrambling against the wall of the room, and immediately called out to her Husband, John, John! There is the Witch (naming of the Party) run her through with your Sword, upon which he darted his Sword at the place she directed him, and his Wife cryed out, you have cut the Witch, John, you have cut her hand, (naming the hand which she observed to be hurt) and it was observed that that Party had a lame hand for a considerable time after. This afflicted Woman would often repair to the Church, but if the Malevolent were there, she had not the power to enter, but could continue in the Porch, or at the Window. The Son continued in those amazing Fits for about five years; and then ran away in one of them, and hath neither been seen, nor heard of since. The Mother continued in that languishing state for about seventeen years, and then died of pain and grief; but died very sensible, having the use of a good reason, and vigorous Faculties to the last. She was of Opinion that others, beside the suspected Party, contributed to her misery; as for the supposed Malevolent, she lived about five years after the Afflicted.

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Advertisement. AND since they are all in their Graves, I think it not proper to disturb them, by raking up their Names so long after. I do not understand that for all this any Justice was applied to, but many Physicians, who all agreed it to be notorious Withcraft, the Neighbours too were both Ear, and Eye-witnesses of what is here related; which I had both from the mouth of the Husband himself, and from divers of good reputation, who were often with the Mother and Son in the House, when all that is here related, hath occurred.

The Sixth Relation

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The sixth Relation. Giving an Account of the Raising the Devil by the Falconer, at Sir J. F's near Shirbourn, in Dorsetshire. I Had an Account of this Passage from my worthy Friend, Dr. B. who had made good enquiry into the certainty of it; and though it carry along with it an Air, perhaps, of too much levity for this discourse; yet those who rightly consider it, will find cause to believe there is somewhat in it that deserves a more serious, and considerate reflection. There was in this Gentlemans House a Huntsman, and a Falconer, as is usual with Persons of such Quality; but it is pretty difficult to determine, whether the Elements, which nurst up their respective Game, or the complexion, and humour of the Persons, was most different: One of them, viz. the Huntsman, was a Fellow much devoted to a

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glass of Liquour, as is usual with men of his Function, and therefore when he once laid down his Head upon his Pillow, found himself very unfit for any other Contemplations, then what his sleep presented him withal. The Falconer, on the contrary, was of a Temper more Considerate, and very fond of a Book by night, because he seldom found the other, who was his Bedfellow, in a humour to discourse: and therefore would often mind him of the tendency of his drunken Courses, and to bethink himself sometimes of lying down soberly, lest it might happen he should never awake more in this world. The Morals wrought little on the stupidity of the Huntsman; who answered him only with reflection, assuring him that Falconers used to look upwards, and blaspheme, when the Huntsman looked downwards, and therefore minded him to regard his own state. In some such sort of discourse they had passed the night, till the Huntsman composed himself to sleep; the Falconer betook himself to a certain Book he had got out of the Chaplains Chamber, who used to lend him one at times, to encourage him in reading: It happened to be of the

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wrong sort for the poor Falconer; for he had not read much in it, before he saw something come to the side of the Bed, which he could have wisht farther off: the frightful Goblin brought to his remembrance what the Huntsman had charged him withal, viz. looking upwards, and Blaspheming, so that he indeavoured to get some speech of the Huntsman in this extremity, and by

much jogging, and importunity, at last prevailed with him to understand what troublesome company he had in the Room with him; but all he could get of his drousy Companion, was only this; Good Devil do not mistake, for that is the Falconer; and so turned him about to sleep again; which put the poor Falconer into a deeper Consternation; till at length he had the Courage to call to some of the Neighbour Lodgers, amongst whom, the Chaplain, being awake, came to his relief; and it is thought in very good season, for the Company he had unadvisedly raised, began to be very Troublesome. In fine, the Chaplain discharged the unwelcome Guest, and advised the Falconer hereafter to peruse no Books, but what he did in part understand before.

The Seventh Relation

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Advertisement. Some People, by perusing unlawful Studies, have put themselves in the power of Evil Spirits. And though some may look on this Relation but as a jest, upon inquiry it will be found a real Truth. The seventh Relation. An Account of a strange, and horrid Spectrum seen by Mr. Edmund Ansty, of South Petherton, in the County of Somerset. ABout four years since being in the House of Mr. Josias Ansty, at the place aforesaid, Mr. Edmond Ansty, who was a very Reverend Old Man, upward of fourscore, I take it, near a hundred years of Age, and had always been a temperate and sober Liver, gave me this Relation, That when he was a Shopkeeper in that place, about sixty

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years from the time of his relating it to me, be used to frequent several Fairs for the furnishing his Shop with such goods as he had occasion for; he had at that time been at a Fair very well known in the West Country by the name of Woodbery-Hill Fair; and having bestowed such moneys as he thought convenient for his occasions, he resolved to return home that night, though the Journey was so long, that another person would hardly have undertook it; but having a good Horse, and no worse resolution, he set forward on his return, but was overtaken by a dark night, when he was about a dozen miles from home; however, being pretty secure of the way, he resolved to pursue it; till at length coming to a place not far from Yeovil, noted by the name of Cut-hedge, his Horse rushed very violently with him against one side of the Bank, snorting and trembling very much, so that he could by no means put him on his way, but he still pressed nearer to the Bushes: At length Mr. Ansty heard the Hedges crack with a

dismal noise, and perceived coming towards him in the Road, which is there pretty wide, a large Circle of a duskish light, about the bigness

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of a very large Wheel, and in it he perfectly saw the proportion of a huge Bear, as if it had been by day-light; It passed near by him, and as it came just over against the place where he was, the horrid Monster looked very gashfully at him, shewing a pair of very large flaming Eyes. As soon as ever it was gone by, his Horse sprung into the Road, and made homeward with so much hast, that he could not possibly rein him in, and had much ado to keep the Saddle. The old Gentleman is lately dead, but there are many of the Neighbours of good reputation, that have often heard him relate this passage, and upon enquiry can witness the Truth of it.

The Eighth Relation

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The Eighth Relation. Of divers strange Appearances of Spirits in a Noblemans House in the West. About the year 1667. being with some Persons of Honour at the House of a Nobleman in the West Country, which had formerly been a Nunnery: I must confess I had often heard the Servants, and others that inhabited, or lodged there, speak much of the noises, stirs, and Apparitions that frequently disturbed the House, but had at that time no apprehensions of it; for the House being full of Strangers, the Noblemans Steward, Mr. C. lay with me in a fine Wainscot Room, called my Ladies Chamber; we went to our Lodging pretty early, and having a good fire in the Room, we spent some time in reading, in which he much delighted: then having got into Bed, and put out the Candles, we observed the Room to be very

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light, by the brightness of the Moon, so that a Wager was laid between us, that it was possible to read written hand by that light upon the Bed where we lay; accordingly I drew out of my Pocket a Manuscript, which he read distinctly in the place where he lay: We had scarce made an end of discoursing about that affair, when I saw (my face being towards the door, which was lockt) entring into the Room, through the door, five Appearances of very fine and lovely Women, they were of excellent stature, and their dresses seemed very fine, but covered all but their faces, with thin, white Vails: whose skirts trailed largely on the

floor. They entered in a file one after the other, and in that posture walked round the Room, till the foremost came, and stood by that side of the Bed where I lay, (with my left hand over the side of the Bed; for my head rested on that arm, and I determined not to alter the posture I was in) she struck me upon that hand with a blow that felt very soft, but I did never remember whether it were cold or hot; I demanded in the name of the Blessed Trinity what business they had there, but received no answer; then I spoke to Mr. C. Sir, do you see what fair Guests we have come to visit us?

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Upon which they all disappeared: I found him in some kind of Agony, and was forced to grasp him on the breast with my right hand (which was next him underneath the Bed-cloaths) before I could obtain speech of him; then he told me that he had seen the fair Guests I spoke of, and had heard me speak to them; but withal said, that he was not able to speak sooner unto me, being extreemly affrighted at the sight of a dreadful Monster, which assuming a shape betwixt that of a Lyon, and a Bear, attempted to come upon the Beds foot. I told him, I thanked God nothing so frightful had presented itself to me; but I hoped (through his assistance) not to dread the Ambages of Hell. It was a long time before I could compose him to sleep, and though he had had many disturbances in his own Room, and understood of others in the House, yet he acknowledged he had never been so terrify'd, during many years abode there. The next day at Dinner he shewed to divers Persons of Principal Quality, the mark that had been occasioned on his Breast by the gripe I was forced to give him, to get him to speak, and related

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all the passages very exactly; after which, he protested never to lie more in that Room; upon which, I set up a resolution to lodge in it again, not knowing but something of the reason of those troubles might by that means be imparted to me. The next night therefore I ordered a Bible, and another Book to be laid in the Room, and resolved to spend my time by the fire in reading, and contemplation, till I found my self inclin'd to sleep; and accordingly having taken leave of the Family at the usual hour, I address'd my self to what I had proposed, not going into Bed till past one in the morning: a little after I was got into Bed, I heard something walk about the Room, like a Woman with a Tabby Gown trailing about the Room; it made a mighty rushelling noise, but I could see nothing, though it was near as light as the night before; it passed by the foot of the Bed, and a little opened the

Curtains, and thence went to a Closet door on that side, through which it found admittance, although it was close lockt; there it seemed to groan, and draw a great Chair with its foot, in which it seemed to sit, and turn over the leaves of a large

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Folio; which you know make a loud clattering noise; so it continued in that posture, sometimes groaning, sometimes dragging the Chair, and clattering the Book, till it was near day. Afterwards I lodged several times in the same Room, but never met with any Molestation. This I can attest to be a true Account of what passed in that Room the two described nights; and though Mr. C. be lately dead, who was a very Ingenious Man, and affirmed the first part unto many, with whom he was conversant: It remains that I appeal to the knowledge of those who have been Inhabitants, or Lodgers in the said House, for what remains, to justify the Credibility of the rest.

The Ninth Relation

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The ninth Relation. A Relation of the Apparition of Fairies, their seeming to keep a Fair, and what happened to a certain man that endeavoured to put himself in amongst them. REading once the Eighteenth of Mr. Glanvils Relations, p. 203. concerning an Irishman that had like to have been carried away by Spirits, and of the Banquet they had spread before them in the Fields, and c. it called to mind a passage I had often heard of Fairies, or Spirits, so called by the Country People, which shewed themselves in great Companies at divers times; at sometimes they would seem to dance, at other times to keep a great Fair or Market: I made it my business to inquire amongst the Neighbours what Credit might be given to that which was reported of them; and by many of the Neighbouring Inhabitants I had this Account confirmed.

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The place near which they most ordinarily shewed themselves, was on the side of a Hill, named Black-down, between the Parishes of Pittminster, and Chestonford, not many miles from Tanton: Those that have had occasion to Travel that way, have frequently seen them there, appearing like Men and Women of a stature, generally, near the smaller size of Men; their habits used to be of red, blew, or green, according to the old way of Country Garb, with high crown'd hats. One time about 50 years since, a

person (living at Comb St. Nicholas, a Parish lying on one side of that hill, near Chard) was riding towards his home that way; and saw just before him, on the side of the hill a great company of People, that seemed to him like Country Folks, Assembled, as at a Fair; there was all sorts of Commodities to his appearance, as at our ordinary Fairs; Pewterers, Shoe-makers, Pedlars, with all kind of Trinkets, Fruit, and drinking Booths; he could not remember any thing which he had usually seen at Fairs, but what he saw there: It was once in his thought that it might be some Fair for Chestonford, there being a considerable one at some

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time of the year; but then again he considered that was not the season for it; he was under very great surprize, and admired what the meaning of what he saw should be; at length it came into his mind what he had heard concerning the Fairies on the side of that hill: and it being near the Road he was to take, he resolved to ride in amongst them, and see what they were; accordingly he put on his Horse that way; and though he saw them perfectly all along as he came, yet when he was upon the place where all this had appeared to him, he could discern nothing at all, only seemed to be crowded, and thrust, as when one passes through a throng of people: all the rest became invisible to him, until he came at a little distance, and then it appeared to him again as at first. He found himself in pain, and so hasted home; where being arrived, a Lameness seized him all on one side, which continued on him as long as he lived, which was many years; for he was living in Comb, and gave an Account to any that inquired of this Accident for more than twenty years afterward: and this Relation I had from a Person of known Honour, who had it from the Man himself.

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There were some, whose names I have now forgot, but they then lived at a Gentlemans House named Comb Farm, near the place before specified; both the Man, his Wife, and divers of the Neighbours assured me that they had at many times seen this Fair-keeping in the Summer time, as they came from Tanton Market; but that they durst not adventure in amongst them, for that every one that had done so, had received great damage by it. Any Person that is Incredulous of what is here related, may, upon inquiry of the Neighbour Inhabitants, receive ample satisfaction, not only as to what is here related, but abundantly more, which I have heard solemnly confirmed by many of them.

The Tenth Relation

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The tenth Relation. An Account of two Spirits which appeared to two Servant Maids, in the House of Mrs. Aysh of South Petherton, Anno 1680. AT South Petherton, in the County of Somerset, lives a Gentlewoman (very well known to all the Neighbouring Gentry, not only for her Ancient Descent, but for her extraordinary Piety, and Charity more Illustrious,) whom I cannot mention without an Honourable Respect, having often had the happiness to have been entertained with most obliging respect, both by the virtuous Mother and her Congenerous Issue. It was on Midsummer day, in the year 1680. I happened to pay a visit to that worthy Family; and finding the Lady and her Daughters at home, after passing common Civilities, the eldest of the Daughters, (who is a very Ingenious, and Accomplisht Lady) informed me that there had been the strangest

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thing done in their Family the preceeding night, that ever was heard on, for their Servant Maids had raised the Devil, and c. and so went on to give a thorow relation of what you will hear by and by: only I think it best to let the Maids themselves tell the Story, which after the old Lady had called them into the Room, they did after this manner. One of them, I take it, the tallest, speaking in the name of both. We had been told divers times, that if we fasted on Midsummer Eve, and then at 12 a Clock at night laid a cloath on the Table; with Bread, and Cheese, and a cup of the best Beer, setting our selves down, as if we were going to eat, and leaving the door of the Room open; we should see the Persons whom we should afterwards Marry, come into the Room, and drink to us: Accordingly we kept a true Fast all the day yesterday, unknown to any of the Family; and at night having disposed of my Mistresses to Bed, we fastened the stair door of their Rooms, which came down into the Hall, and locked all the doors of the Yard, and whatever way besides, led into the House, except the door of the Kitchen, which was lest open to the Yard for the Sweethearts

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to enter; it being then near twelve a Clock, we laid a clean cloath on the Kitchen Table, setting thereon a Loaf and Cheese, and a Stone Jug of beer, with a drinking glass, seating our selves together in the inside of the Table, with our faces towards the door: We had been in this posture but a little while, before we

heard a mighty ratling at the great Gate of the Yard, as if it would have shook the House down, there was a jingling of Chains, and something seemed to prance about the Yard like a Horse, which put us into great terrour, and affrightment, so that we wisht we had never gone so far in it; but now we knew not how to go back, and therefore kept the place where we were: my Masters Spaniel (for the young Captain was then alive) got against the door of the stair foot, and there made so great a noise with houlng, and ratling the door, that we feared they might have taken notice of the disturbance; but presently came a young man into the Kitchen, (here one of the young Ladies interrupted her, saying, Housewife, it was the Devil) to which the Maid replied, Madam I do not believe that, but perhaps it might be the Spirit of a Man,) and

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making a bow to me, he took up the Glass, which was full of Beer, on the Table, and drank to me, filling the Glass again, and setting it on the Table as before, then making another bow, went out of the Room. Immediately after which, another came in the same manner, and did the same to the other Maid (whom the named, but I have forgot) and then all was quiet, and after we had eaten some Bread and Cheese, we went to Bed. So the Maid ended what she had to say, and left the Room; but I must not forget that all this while the other Maid stood by her, and acknowledged all she had said to be true. Then I desired to know of the old Lady, how they came to understand this of the Maids, for I thought they did not care to have it divulged; upon which she replied, we saw in their faces the next morning something of an alteration, as if they had been frightened, and my eldest Daughter going into a Room, where we use to set aside cold Meat, saw part of an Apple-Pye, which was appointed for their Dinners the day before, to be there untoucht, and marking some other little Circumstances, began to be Inquisitive,

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until she had sifted out the business. The Ladies were very much troubled at what the Maids had done, and threatned to put them away upon it: but upon the intercession of Neighbours, and their being penitent for what they had done, it was passed by. It was not long after, before the tallest of the Maids was Married to him, which she said had appeared unto her, and as I remember, he was a Drummer in Sir Edward Philips's Regiment: but I fear that Weddings sought into by such unwarrantable means, can hardly expect a Blessing; I with it may prove otherwise for both their

sakes. The young Ladies after that, would (to mind the Maids of their indiscretion) call them the Spirits of Men.

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Advertisement. 1. I Have often been told of some that have fasted on Midsummer Eve, and then gone into the Church Porch, to see who should die in that Parish the subsequent year, and that the Spirits of such would (in the same order they were to die in) come one after another, and knock at the Church door, I remember I was once told of one of these Watchers that fell fast asleep, so that none of the company could awaken her, during the time of which profound sleep, the likeness of that party appeared, and knocked at the Church door: and that afterwards, when she awaked, she could give no account of any thing that had happened, only that she had been asleep; until the rest of the company acquainted her of it. 2. Whether the Appearances here were the Spirits of the two young Men, who taking them Napping at that time of night, might make a visit to their Sweet-hearts; or whether they were not some Spirits of another nature, that assumed their likeness, I must

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leave to the Learned to judge; I must confess I am apt to believe the latter. It seems to me by the ratling of the Gate, the noise of the Chains, the prancing of the Horse, and the affrighting of the Spaniel, (which I knew, and he was a stout Dog;) I say upon all these Circumstances I should imagine that these Spirits were not of so gentiel, and smooth a Temper as they shewed themselves unto the Maids. 3. What Charm there can be ascribed to fasting on Midsummer Eve, and the after-Ceremonies, more then to the like abstinence at another time, is that which many doubt of: But why may there not be Magical Days and Seasons, as well as Planetary Hours? The Devil is called the Prince of Darkness, because he most familiarly shews himself in the depth of the night, Conjurers, and Magicians call upon him most in that Season; he hath an aversion to the light, as all evil Workers have. Much discourse hath been about gathering of Fern-seed (which is looked upon as a Magical Herb) on the night of Midsummer Eve, and I remember I was told of one that went to gather it, and the Spirits whist by his Ears like Bullets, and sometimes struck his Hat, and other parts of his body: in fine, though he apprehended

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that he had gotten a quantity of it, and secured it in Papers, and a Box besides, when he came home, he found all empty. But most probable this appointing of times, and hours, is of the Devils own Institution, as well as the Fast, that having once ensnared people to an Obedience to his Rules, he may with more facility oblige them to a stricter Vassallage.

The Eleventh Relation (incorrectly identified as tenth)

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The tenth Relation. An Account of the death of the most Eminent of a certain Family presaged by Rats eating the Hangings of a Room. AT Kitsford in Devonshire, which is now the Seat of Thomas Wood Esq; I very well remember, dining in the Parlour there, with the Lady, the Mother of the above-named Gentleman; she shewed me in the hangings of the Room, near one of the Windows, a great hole eaten, as supposed, by Rats; it was almost at the top of the Room; and this, she said, happened but a few weeks before the death of her Husband. Some time after dining again in the same Room, there was another hole eaten just under the former; which the Gentlewoman was pleased to say, did foreshew her death; and truly, in a very little time after, she died on a Sunday morning, without

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any previous sickness; being at that time dressing her self to go to Church, with intent to receive the Communion; and was to all appearance well in health, and dead, in half an hours time. About a year, or more after that, another hole was eaten in the same Hanging, soon after which died Roger Wood Esq; the Heir, and elder Brother to him that now enjoys the Estate. He likewise died very suddenly, for having been out coursing a Hare in the morning, he came in about noon at his Brother George Powell, Esquires, (where he then lodged) and leaning his hand to his head, complained that his Head ached, and died in a few hours. I had a Relation of my own, who was a Silk-man, and had laid by a parcel of Ribbons, which he had sold to a Merchant, for the Sea; after a day or two, when they were to be sent away, there was above 30 yards of them torn out, eaten, and spoiled by Rats: Within a very short time after the Silk-man died as he was returning from a Journey to London.

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Advertisement. RATS and Toads are both lookt upon as noxious Creatures, and therefore generally loathed by all people, who

generally have a Natural Antipathy against that sort of Vermin, unless it be Witches, and such, who are said to Cherish them: And why may there not be Magical Animals, as well as Magical Plants? But by what kind of Instinct these Creatures should foreknow of such events, or if they do not fore-know, upon what score they should after this manner fore-bode, and prognosticate such Catastrophies; is a very hard matter to determine. They are generally look'd upon to be Ominous, so are Crows, Ravens, and Screech Owls, which generally resort to the Windows, or tops of Houses, where people are a dying; and most usually the resort of them to Houses, and places, is attended with an answerable Fatality. Nor is it unusual for people to have presages of their approach into the other World, which perhaps

The Twelfth Relation

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may be the care and vigilance of some good Genius, by these notices to prepare us for it. The twelfth Relation. An Account of one stripped of all his clothes after he was in Bed, and almost worried to death by Spirits. I Had occasion to make mention of a Noblemans House in the West of England, and to give two Relations of what passed there of my own knowledge: I shall now add another, known to the Lady, and all the Family; which is thus. One night, as we were at Supper, one of the Ladies Footmen complained he was pained in his Head, whereupon he had orders to go to Bed, which he did some hours before the rest of the Family. His Lodging

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was by the side of a fair Gallery, where there were several Alcoves, with Beds, for the Servants, and they were planted near Sir F's Lodging. When the Lady was disposed to go to her Chamber, the other Company waited on her up the Stairs (most of us lodging the same way) we passed into the foresaid Gallery, and when we came over against the Alcove, where the Page was, we found the door of it open, and out of it issued a steam, which by the light of the Candles appeared like a thick Fog: which occasioned some of us to look into the Room, where we saw the poor young Man lying speechless on the Bed, his Eyes were staring very wide, and fixed on one side of the Room, his Hands were clutched, his Hair erected, and his whole body in so violent a sweat, as if he had been in the Bagnio; all the Clothes of the Bed were slung, some in one part of the Room, and some in another, his very shirt was drawn off his Body, and cast into one

side of the Room; and it was near half an hour before he could recollect himself, and gather breath, so as to

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Speak to us: At length, having taken somewhat to recall his Spirits, he gave us this surprising account of what had past from the time he went to Bed, which we guess'd to be about three hours. He told us that he lay about half an hour, endeavouring to compose himself to sleep, but could not, because of the pain in his Head, that about that time there came into the Room to him two in the appearance of very beautiful young Women, whose presence enlightned the place, as if it had been day, though there was no Candle near it. That they endeavoured to come into the Bed to him, being one on the one side, the other on the other side thereof, which he resisted with all the power he could, striking at them several times with his Fists, but could feel nothing but empty shadows; yet were they so strong, that they drew all the Bed-clothes off him, though he endeavoured with all his force to hold them, that after that they had stripped him of his shirt; and he had contested so long with them, that he concluded within himself he should die under their violencies, during all that time he had no power to speak, or call for aid; but was at last

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reduced to that condition wherein we found him. Some were ordered to continue that night; and the next day he was bled, having been much bruised in the Conflict; however he had no sickness after it, nor do I hear that ever after he had any disturbance from them.

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Advertisement. THis is perhaps one of the most stupendious accounts of this nature that have been heard of; I could say much more, only for the regard and Honour I ought to bear to the Family, I dare not name them, unless I had their leave, but the thing is so well known to all that were in the house at that time, which were more than thirty, and by them imparted to so many others, that it is beyond the skill of the greatest Caviller to contest it.

The Thirteenth Relation

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The thirteenth Relation. A Relation of a Gentleman that was cruelly Murthered by Witches, who made his Image of Wax, and stuck pins therein, April 78. whereby he was miserably tormented, and died the Summer following. IN the West of Scotland, an Honourable Gentleman, Sir ----- Maxwell of Pollock, was taken with a grievous distemper, which by the vehemency of the Pain, hindred him from taking any rest, attended with continual sweating, through the vehemency of the Agony. His Pain resembled that which is caused by Punction, as if he had had so many Pins stuck in his side, but more vehement than a Pain excited by that can be conceived to be Several Physicians were imployed to search into the Cause thereof, but none could find it out; nor could procure him ease by any Remedies: so that he lay

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in a comfortless Condition, expecting nothing, but to be racked with insupportable Tortures, till that long'd for Remedy, Death, should come. While he lay in this miserable Torment, it happened that a Woman (then pretending to be dumb) entred his House; and pointing to the Chamber where he was lying, made signs to those that were at that time in his House, to follow her out of doors; they at first took no notice of her, but she persisting therein, they went out with her, to see if they could understand her meaning. She led them into a House adjacent (a Tenant of this distressed Gentleman's,) and having entred the House, she gave signs to them to open a Chest there; whereupon they desired the Woman of the House to open the Chest, that they might satisfy their Curiosity in so far humouring her. The Woman conscious of her own Guilt, refused; whereupon they beginning to suspect there was more then ordinary in it, that made her so averse from it, broke it open, which when they had done, they found therein an Image of Wax, which they took out, and found a great many Pins stuck in the same side of it, as the

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Gentlemans Pain held him in his. They took out the Pins, and afterwards returning to the House, they asked the Gentleman how he found himself; who answered that he was altogether eased of his pain, and in a very good condition. Then they took the Pins, and stuck in the other side of the Image, when immediately the Gentleman cryed out of a pain that had seized him on his other side, as vehement as the former was. They took them out again, and he was eased as formerly. The Witch was had before a Justice, but I never heard that she was further

troubled, whether for that that was not sufficient proof in Law to take away her life, or for some other reason I know not. The pretended dumb Woman was afterwards seized, and imprisoned at Glasgow, where she pretended to recover the use of her Tongue, and spoke, whereas before she seemed to be dumb. Several strange things were reported of her there; which being variously reported, I would not trouble the Reader with a Relation thereof; mentioning nothing herein but what I know to be of undoubted truth, and what was acknowledged by all. After she had been kept there for two or three

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weeks, she was transported to Edinburgh, and put in the Cannon-gate Prison, where she remained above half a year. She was several times had before the Council, and examined. A great many Persons out of Curiosity visited her, some of whom had better kept away; for if they were guilty of Love Intrigues, she used sufficiently to expose them, sparing neither Quality nor Sex. When any questioned how she came by that Knowledge, and charged her with having correspondence with the Devil, she made answer in the words of our Saviour; If Satan cast out Satan, how can his Kingdom stand? Denying that she had any Compact with the Devil, but affirming that it was a gift she had from her Birth. She was set at liberty, after having been a considerable time in Prison. But the Gentleman after her seizure, was taken with the same distemper, and died thereof.

The Fourteenth Relation

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The fourteenth Relation. An Account of a Person that by carrying of a Girdle from one Witch to another, was reduced to Madness. NEar the River of Tweed in Scotland, a Woman suspected to be a Witch, had a Child very sick, and seeing she could not help it by lawful means, she had her address to her Diabolical Art; this way she could not free her Child, unless she laid either the same Disease, or a worse/upon another Person, otherwise she must have thwarted the interest of her Infernal Master, which was not in her Power, if it had been her inclination, as undoubtedly it was not, to effect: She, hearing that a Scrivener was going two or three miles to a place where she had an Acquaintance, who served the same Master with her self, to wit, the Prince of Darkness, went to him, and desired him to carry a Girdle to her. Her design

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in sending it by him was, that her Child might be cured of its Distemper, and the same or a worse laid on this innocent Person. Whether she had any Malice against him, I could not be informed; but I rather incline to think that it was only in Obedience to her Masters Command. He took the Girdle from her, and when he came to the place, went, and delivered it to the Party. The Woman at the delivery of it, having never had any prejudice against the Bearer, was really troubled that he should have been employed therein, knowing how much it would tend to his hurt, and asked him if her Friend could find no other Person to impose this trouble upon, but him, to carry it, not daring to tell him the danger he had thereby involved himself in, lest she should bring her self into a greater, by being discovered, only pretending that her Friend was very uncivil in troubling a Person of his Quality with any such thing. He answered her, that there was no indiscretion in it, adding withal, that it was his utmost desire to be serviceable to any Person, without respect to their Quality, to the utmost of his Power. The Woman entertained him with several Discourses, and

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seemed very Courteous to him; and at parting she desired him to have a special care that he did not sleep till he got home, telling him that he would be strongly inclined to sleep, and withal certifying him that if he slept any where by the way, he would have cause to repent it while he lived. He promised to take care to prevent it, beginning then to be somewhat afraid, recalling to mind that the Person he had the Girdle from, was under the Bruit of a Witch. As he was going homewards, he found himself mightily assailed by sleep, and he strove as much against it as was possible; but when he was come within less then a quarter of a Mile of his own House, it so prevailed upon him, that he could go no further, but laid himself down upon the Grass to sleep. When he awaked again, he was raging Mad, and continued so for a long time after without respite, and during his life he was Mad in the three hot Months in Summer, and at the Full of the Moon. His Son also, who was born a considerable time after this, was Heir to the same Distemper, and for ought I know is still alive, and hath the same Fits at the usual times; as also a Daughter of the Sons.

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This Story I have from sure hands, who have heard the Father relate it when he was in his right Wits, as he used to be for the most part, save at the times above mentioned. The Son I have

spoke with several times, and have seen him run up and down in his mad Fits.

The Fifteenth Relation

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The fifteenth Relation. A strange Apparition, which was seen by a Man, as he was going home two Miles in a Winter night, near Kinneel by the River of Forth in Scotland. A Certain Man whom I know, a little before Christmas, several years ago, went in the morning from his dwelling House, to a Sea-Port Town about two Miles distant: And having several urgent businesses there, he took up the whole day in dispatching them, and was necessitated to stay still near eight of the Clock at night At which time he set forth, being no wise in drink; nor was he at all of a Timorous Nature. He had no Company with him, and walkt on in his Journey without seeing any thing frightful, or so much as thinking on any such. When he was come to the top of a Hill, which was half way home, he of a sudden saw the Appearance of four Men carrying a Dead Corps on their Shoulders,

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unattended by any; which made him easily conjecture what it was; besides, that it is not usual in that place to bury any in the night time, except it be Persons of the greatest Quality. This Apparition ye must needs think, did startle him a little, there being no Houses near him; it being a wild place. He thought to shun it by going out of the High-way into some by-road; which when he did, he found himself nothing advantaged thereby; for in the very time that he was turning himself about, it was transported from the High-way, and walkt directly before him, keeping the same distance as before; which when he observed, he returned into the High-road again. This he attempted to do several times; but was served after the same manner as formerly; whereupon he resolved to keep straight on in his way, without turning either to the right hand or the left, praying to God to preserve him from the Devil, or any of his Emissaries. The Spectre kept a little before him, observing always the same distance; so that if he walkt slow, it likewise slackned its pace, and if he hastened his steps, it likewise moved quicker. He followed it on this wise,

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till at last it came to a little Stone-Bridge that was over a Brook, about a quarter of a Mile from his House; the Brook was narrow,

but not so narrow, as that a Man could jump over it; the water in the Winter time would strike a Man above the middle. The four Ghosts that carried this dead Corps, when they were come to this place, laid the Coffin across the Bridge; so that the Man could not go over upon the Bridge, unless he stept over the Coffin. The Man when he came up was at a stand, not knowing what to do in this case; to wade through the Brook he had no great mind, in regard the season was then cold. To go over the Bridge, and so step over it, he durst not, not knowing, if he should have hazarded so to do, what power it might have over him to do him mischief. While he was thus musing, he bethought himself of one Expedient, which if he could effect, he thought he might safely go over the Bridge without receiving any hurt: It was this; he designed to try if he could prize it off the Bridge into the water with his Cane, for he durst not adventure to touch it with his hands: But when he went about it, and prized it with all

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his strength, he found it remained unmoveable as a Rock; yet he continued so doing a considerable time, till at last he broke his Cane. Afterwards, seeing no possibility of getting over the Bridge, he was necessitated to go through the water, notwithstanding the coldness of the Season. When he was got on the other side, he saw the four Ghosts take up the Coffin again on their Shoulders, and carry it off the High-way, he viewed them till they carried it over a little Eminence (a piece of ground higher then the rest resembling a Hill, but not so high) but after that saw it no more. Afterward he went home to his House, and as soon as he saw the light of the Candle that was burning in the House, he immediately fell down upon the ground (Which they say is usual to Persons that are frightened with Apparitions.) His Wife and Servants seeing what beset him, instantly took him up, brought him to life again, and asked him what might be the Cause thereof; he told them that he knew of no Cause, seeing he found himself very well in his Health all the day before, unless it were an Apparition he saw by the way as he came home, rehearsing the story as is above related.

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Advertisement. THis Story I have heard related by several Persons of good Repute, that lived in the same Town with him, who had it from his own mouth. The Man I have several times seen, but never had occasion, that I remember of, to be in his Company, at least at that time when he related the above-mentioned Story. Let no man therefore doubt of Intelligencies in the world, besides what are hudled up in garments of Clay: We

see Agencies above the reach of our comprehensions, and things performed by Bodies seemingly Aerial, which surpass the strength, power, and capacity of the most robust Mortal. FINIS.